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25 July 1984

KOREAN AFFAIRS REPORT

KULLOJA

No. 10, October 1983

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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LET US GO FORWARD TO GLORIFY OURS FOREVER AS A CHUCHE-ORIENTED PARTY

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 2-8

[Text] This is the first anniversary year of publication of "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," a classic paper by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee. This document reflects the stern will of our party and people intent on defending to the end the revolutionary character of the party which has resolutely been carried on over more than half a century since the Korean Workers Party began striking its viable roots.

The basic thought invariably running through this document lies in going forward to brilliantly attain the chuche revolutionary cause, unswervingly defending the revolutionary character of the party by strengthening and developing ours forever into a chuche-oriented party.

The document comprehensively enunciates questions ranging from the question of providing historical roots for a new form of the revolutionary party of the working class of our era and founding and strengthening such a party to the principled matters which must be firmly maintained in going forward to build the party with a view to the future, complete with the intrinsic character and characteristic as the leader's party.

Today we shall go forward to glorify ours forever as a chuche-oriented party by more energetically stepping up the conversion of the entire party to the chuche ideology along the road illuminated by the document.

(1)

The Korean Workers Party is a new form of revolutionary party that has charted a unique road to developing the party of the working class.

Ours is a chuche-oriented revolutionary party which, holding the chuche ideology as its guiding principle, organizes and leads revolutionary activity independently, creatively to suit the interests of the people and the specific conditions of the country.

The KWP is a party which has been built and is conducting activity, holding the chuche ideology as its guiding principle.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology is our party's unitary guiding thought. Within our party there can be none but the chuche ideology. Any other ideological current than the chuche ideology absolutely cannot be permitted within our party. To use man for analogy, ours can be said to be a party of the chuche bloodline."
("Kim Il-song Selected Works," Vol 6, p 510)

The class-oriented character of the party is determined by which class' interests it protects and at the same time, the character of the party is also determined by what thought it holds as its guiding principle, based on what ideology the party is built and conducts activity.

The guiding thought of the party constitutes a basic factor determining the face of the party.

The chuche ideology founded by the great leader Comrade Kim Il-song is the guiding thought illuminating the road ahead for the Korean Workers Party, and constitutes the basis for the formulation of the line and policy, strategy and tactics of the party, and the lifeline of our party. Apart from the chuche ideology it is impossible to speak about the intrinsic characteristics of our party construction and party activity.

The great chuche ideology is the basic source which makes it possible for the Korean Workers Party to become a revolutionary party possessing a new face whether in terms of its guiding thought or in terms of the organizational solidity of its ranks and its kindred ties with the masses.

The invincible might of the Korean Workers Party, a chuche-oriented party, lies precisely in the great chuche ideology, and the road to glorifying ours forever as a chuche-oriented party also lies in going forward with a tight grip on the chuche ideology unswervingly as the guiding thought of the party.

What has made it possible for ours to become an invincible party going forward to independently resolve party construction and activity according to its self-dependent judgment and its convictions also lies in the chuche ideology firmly held as its guiding principle.

Essentially, for the party of the working class to establish chuche and go forward to solve all questions independently is a basic question springing from the character and mission of the party itself. This arose as a vital question bearing on the fate of the party and the revolution particularly under the circumstances of our country where flunkeyism and dogmatism had severely affected the communist movement in bygone days.

The priority question that arose before our party in embodying the chuche ideology and thoroughly establishing chuche in all areas was that of struggling against all kinds of outdated ideological elements such as flunkeyism and dogmatism.

The respected and beloved leader Comrade Kim Il-song, firmly maintaining the stand that only by thoroughly establishing chuche and going forward to resolutely defend it would it be possible to prevent the party from being turned into a plaything of outside forces and strengthen and develop it into an invincible revolutionary party, sagaciously led the way in energetically launching the struggle against flunkeyism and dogmatism, the major obstacles standing in the way of establishing chuche.

The great leader Comrade Kim Il-song, at the same time by making our party go forward with a tight grip on the chuche ideology as its guiding thought in all activities and thoroughly embody the principle of chuche in party construction and party activity and party work, has made it possible to make none but the chuche ideology unitarily prevail within the party.

Our party, as it moved into the 1970s, set forth the strategic guideline for converting the whole society to the chuche ideology, and as a precondition for it, sagaciously organized and led the task aimed at stepping up the conversion of the entire party to the chuche ideology.

The guideline for converting the entire party to the chuche ideology is a matchless one that has clearly shown the general direction of building and consummating the party to suit our party's revolutionary character and mission while going forward with a tight grip on the chuche ideology as the banner of the party to the end.

With this guideline set forth it has become possible for the Korean Workers Party to go forward to more completely consummate its face as a chuche-oriented revolutionary party both in name and reality.

Today our Party Center, ceaselessly deepening the struggle to establish chuche in party construction and party activity, holding aloft the slogan for converting the entire party to the chuche ideology, is going forward to bring about a basic turnaround in our party work and party activity.

Through the process of carrying through the guideline for converting the entire party to the chuche ideology the entire party has come to be filled to overflowing with the revolutionary ethos of breathing and moving as one in accordance with the respected and beloved leader Comrade Kim Il-song's chuche ideology, and it has become possible for our respected and beloved leader's revolutionary thought, the chuche ideology, to radiate brilliance as a great guiding thought of our party not only today but eternally in the future as well. This constitutes an epoch-making event having immense significance in carrying forward and developing our revolutionary cause and in our people's politicoideological life.

The KWP is a party possessing the invincible might of airtight unity and solidarity based on the chuche ideology with the unitary ideology system thoroughly established partywide.

Based on what thought and how organizationally it is united constitutes the main part of the content determining the might and life force of the party. The might of the party is a politicoideological might, and here the basics are the unity and solidarity based on the unitary ideology of the party.

Even though the guiding thought of the party, the line and policy of the party are correctly established, if all party organizations and party members do not embrace them as their own and the entire party is not united as one based on the unitary guiding thought of the party, such a party cannot maintain its character as a militant and revolutionary party.

What makes ours a mighty chuche-oriented party possessing an invincible strength lies in the unitary ideology system thoroughly established partywide and the most durable unity and solidarity realized on the basis of the chuche ideology.

To establish the unitary ideology system of the party is the basic line of party construction; to go forward to firmly defend the unity and solidarity of the entire party based on the leader's thought is the invariable guideline with which our party must strictly adhere to perpetually.

Only by establishing the unitary ideology system of the party is it possible for the entire party to become a living organic body breathing and moving in accordance with the ideological will of the leader.

To thoroughly establish the unitary ideology system of the party provides a sound guarantee for consolidating like bedrock the unity of ideological will and solidarity of the entire party based on the thought of the founder, helmsman of the party.

For the KWP, what is called the unitary ideology of the party is the respected and beloved leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, and in consequence, to establish the unitary ideology system constitutes a basic question in realizing the unity of ideological will of the party based on the chuche ideology.

The entire course in which the KWP has been founded, strengthened, and developed as a chuche-oriented revolutionary party has been the course of struggle to realize the unity and solidarity of the party based on the chuche ideology through the struggle to ceaselessly deepen the task to establish the unitary ideology system of the party and oppose all kinds of alien elements and anti-party currents.

Under the post-liberation circumstances of our country that the splittist machinations of the historically persistent factional elements were continuing and that externally the sabotage machinations of the imperialists and reactionaries were rampant, to thoroughly establish the unitary ideology system of the party and realize the unity of ideological will of the entire party based on the chuche ideology was a vital question that arose in our party construction from the first day the party was founded.

The more the internal and external situations of our revolution became difficult and complex and the more the struggle became arduous, the more the respected and beloved leader Comrade Kim Il-song deepened ideological indoctrination work to establish the unitary ideology system of the party and the ideological struggle to oppose outdated ideological elements running counter to it, and energetically inspired all party members and working people to struggle to

oppose all kinds of alien elements and anti-party currents such as factionalism and defend the unity and solidarity of the party.

It was because of the presence of the sagacious leadership of the great leader Comrade Kim Il-song that it was possible to liquidate the filth of historically persistent factionalism within our party and brilliantly realize the unity and solidarity of the party based on the chuche ideology which the Korean communists had wanted so.

To further deepen the task of establishing the unitary ideology system of the party as the revolution progresses and ceaselessly strengthen the unity and solidarity of the entire party based on the leader's thought is an indispensable requirement in glorifying ours forever as a chuche-oriented party.

Our Party Center, setting forth for the first time the principled requirements in firmly establishing the unitary ideology system of the party to suit the new demands of the developing revolution wherein the conversion of the whole society to the chuche ideology came up in the forefront, has been deepening ideological indoctrination work for the thorough embodiment.

Our party, by sagaciously organizing and leading party members and working people in the struggle against anti-party revisionist elements even after the filth of factionalism was liquidated in our country, has developed onto a new higher stage the unity and solidarity of the party based on the unitary ideology system.

Our Party Center, enunciating the intrinsic nature of the task to lay the organizational and ideological foundations of the party, has been organizing and leading the struggle to more thoroughly consolidate the party in organizational and ideological terms.

Amid the struggle to firmly consolidate the organizational and ideological foundations of the party the party has come to brim with the chuche ideology more than ever before, and based on it, the unity of ideological will and revolutionary solidarity of the party ranks have come to be realized firmly. The leadership authority of the party has been enhanced incomparably, the militant function of party organizations has been strengthened extraordinarily, and the organizational spirit and disciplinary character of our party have become the most durable and mighty.

The unity and solidarity of our party have come to be consolidated into the invincible that nothing can break, and the entire party has come to be strengthened and developed into a steely combat force moving in unison under the unitary guidance of the Party Center.

Thus the basic question of defending the revolutionary character of our party, the question of thoroughly organizing the party as general staff of the revolution going forward to carry on and attain the leader's cause has come to be solved most brilliantly.

This is the most precious fruit reaped in the struggle to strengthen and develop ours into a chuche-oriented revolutionary party, and constitutes a

firm guarantee which makes it possible to strengthen and develop ours forever into a chuche-oriented party.

The KWP is a party which, forming kindred ties with the masses of people and enhancing their role, struggles to attain the chuche revolutionary cause.

It is the basic characteristic of a chuche-oriented party to launch the revolutionary struggle, protecting the independent stand and attitude of the masses of people and setting their creative strength in motion.

The chuche revolutionary cause is a historic cause that can be attained successfully only when maximally organizing and mobilizing the creative stand and attitude of the masses of people in order to realize their independent stand and attitude, relying on their strength and enhancing their role.

Therefore, for the party to form kindred ties with the broad masses and deeply strike its roots among the masses arises as an especially important question in the construction of the party of the working class.

There can be no party apart from the masses. None but the party which knows how to become a complete whole with the masses and organize and mobilize the masses, can become a revolutionary party possessing an invincible might and acquit itself fully of its mission as general staff of the revolution, as political leader of the masses of people. A party divorced from the masses and failing to enjoy the trust of the masses becomes impotent and will be unable to sustain its own existence either.

The great leader Comrade Kim Il-song, always viewing the question of ties with the masses of people, the subject of history, as a basic question bearing on the fate of the party, has solved all questions arising in party construction and party activity.

The course in which our party has been strengthened and developed under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song has been a prideful course in which the mass base of the party has been consolidated like bedrock, the broad masses have been firmly united around the party, and the kindred ties between the party and the masses have been ceaselessly strengthened.

The great leader Comrade Kim Il-song, setting forth in each period of the developing revolution a precise line and guidelines reflecting the independent demands and wishes of the masses of people, has led the way in having the line and guidelines turned around as their own, and gone forward to solve the difficult revolutionary tasks at hand by an all-people movement.

The kindred ties between the party and the masses are becoming even more durable by the high leadership authority of our Party Center leading the chuche cause to victory by ceaselessly enhancing the creative role of the masses.

Our party is energetically organizing and leading the struggle to defend, carry on and develop the immortal achievements compiled by the great leader Comrade Kim Il-song in the struggle to strengthen the ties with the masses.

In particular, our party, by setting forth a militant slogan for converting the whole society to the chuche ideology and conducting work with the masses more broadly and substantially to suit the demands of our developing revolution, is going forward to admirably solve the question of uniting the broad masses of all strata around the party.

By the sagacious leadership of the Party Center our people are now ever more convinced that it is on the road of following the party is where an unending prosperity and happiness for themselves and their posterity is, and are seething with the resolve to clear whatever mountains and swamps in winning the ultimate victory of the chuche cause, entrusting all destinies altogether to the party.

Today our party has been strengthened and developed into an authoritative revolutionary party going forward to hasten the chuche revolutionary cause, more deeply rooted among the masses and relying on the invincible strength of unity and solidarity of the party and the masses firmly united as one.

At present the KWP is in the most glorious period of its own development.

Amid the awesome struggle to convert the entire party and the whole society to the chuche ideology our party has been tempered and become an ever-victorious great revolutionary party capable of attaining the chuche cause to the end.

Our people hold an infinite pride and confidence in our strengthening and developing party and are confidently moving forward toward the attainment of the chuche cause, looking to a brighter tomorrow of our fatherland and our people.

(2)

The future of the revolution and the destiny of the people are tied in with the future of the party.

The cause of the party is carried on from generation to generation, and the party must go forward to unswervingly defend its revolutionary character until it acquits itself fully of its mission. The farther the revolution advances, deepens and develops, the more this arises as a serious question.

To unswervingly defend the KWP's revolutionary character constitutes a firm guarantee which makes it possible to go forward to glorify ours forever as a glorious chuche-oriented party.

To say to glorify ours forever as a chuche-oriented party means to go forward to thoroughly embody the chuche ideology in all areas of party construction and party activity with a tight grip on the chuche ideology founded by the respected and beloved leader Comrade Kim Il-song as our party's guiding thought, to ceaselessly strengthen and develop ours into a revolutionary party going forward to glorify from generation to generation the immortal achievements scored by our leader.

In order to glorify ours as a chuche-oriented party, it is imperative to go forward to step up the conversion of the entire party to the chuche ideology.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"In light of the position and role of the party in the attainment of the socialist, communist cause we must build the party with a view to the future. This can only be realized through the task of converting the entire party to the chuche ideology." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," p 32)

To convert the entire party to the chuche ideology is a basic question arising in the strengthening and development of our party.

Converting the entire party to the chuche ideology is essentially a lofty task to strengthen and develop ours forever into the glorious Comrade Kim Il-song's party. This task is for loftily attending Comrade Kim Il-song the Great forever at the top of our party and for going forward from generation to generation to carry through the thought and line advanced by the great leader, with an invariable grip on them.

Ours is a party founded and nurtured by the great leader Comrade Kim Il-song, and our party members are revolutionary soldiers who have grown up under the guiding hand of our leader. To go forward to unswervingly, loftily uphold the leader who has brought them up, is the fitting duty of the revolutionary soldiers.

By going forward to energetically hasten the guideline for converting the entire party to the chuche ideology, we must vigorously push the task on a new higher level to strengthen and develop ours into a revolutionary party, a glorious chuche-oriented party going forward to forever loftily attend and uphold Comrade Kim Il-song the Great as the leader. Precisely this is the most important matter we must tightly grasp in the task to glorify ours as a chuche-oriented party.

To insure unitariness in thought and leadership, ceaselessly deepening the task to establish the unitary ideology system, is the basic demand of the cause of conversion of the entire party to the chuche ideology.

The party of the working class is the weapon for realizing the leader's thought and leadership. The activity of the party of the working class is the course of embodying the leader's revolutionary thought, holding it as its guiding principle, and this is none other than the course of realizing the leader's leadership.

Holding the leader's revolutionary thought as a firm guiding principle and going forward to launch all activities in order to thoroughly embody it is where the guarantee for the party of the working class to unswervingly defend its class-oriented character and brilliantly realize the leader's leadership lies.

The greatest pride we come to take when looking back on the glorious history of our party is precisely in the fact that with a tight grip on it as the basic

line of party construction to establish the unitary ideology system of the party, we have thoroughly carried it through.

Important in establishing the unitary ideology system of the party is even more thoroughly arming the entire party with the revolutionary thought of the great leader Comrade Kim Il-song.

By ceaselessly deepening the task to indoctrinate all party members in the unitary ideology with a tight grip on unitary ideology indoctrination as the basics in party work, we must make only one thought, the chuche ideology, firmly prevail partywide and make all party members thoroughly arm themselves with the revolutionary thought of Comrade Kim Il-song the Great and think and act only in accordance with its demands.

Also important in establishing the unitary ideology system of the party is more thoroughly realizing the unitary leadership of the great leader Comrade Kim Il-song.

For all party organizations and party members to unanimously move under the unitary leadership of the leader and establish an orderly system for protecting and carrying through the policy of the party on the principle of absolutism and unconditionality is an indispensable requirement in strengthening and developing the party forever into a chuche-oriented party.

Today our party, in indoctrinating party members and working people in loftily upholding the leadership of the party and the leader, is giving prominence as a mirror to the example of faithfulness highly displayed by the young communists during the anti-Japanese revolutionary struggle. The young communists, with their firm convictions during the darkest period when our people were groaning under the harsh oppression of Japanese imperialism that only by following the leadership of Comrade Kim Il-song the Great would it be possible to work out the destinies of the fatherland and the people and win the victory of the revolution, acquitted themselves fully of their loyalty to our respected and beloved leader.

Party organizations must go forward to launch party work with primary emphasis on making all cadres and party members loftily uphold and follow the party and the leader always with one true heart of the cleanest of loyalty as did the late anti-Japanese revolutionary fighters.

It occupies an especially important place in converting the entire party to the chuche ideology to defend and carry on our party's chuche bloodline, the purity intact.

The bloodline of the party of the working class bespeaks the thought and theory of the leader who has first charted the road of revolution, the revolutionary achievements and experiences of the leader, and his work method and work style. These, because they have been achieved amid the flames of a long and arduous revolutionary struggle, constitute infinitely precious assets for strengthening and developing the party and winning the victory of the revolution.

It is by the bloodline of the party that the party of the working class comes to unswervingly defend its class-oriented character and resolutely carry on

the past, present, and future of the revolution in one continuity. If the bloodline of the party is not resolutely defended and firmly carried on, the cause of the working class will be interrupted and the party will become unable to acquit itself fully of its mission.

The bloodline of our party is the chuche bloodline achieved by the respected and beloved leader Comrade Kim Il-song amid the flames of a long revolutionary struggle.

It is because of having inherited the chuche bloodline that our party has been able to strengthen and develop itself on the most durable organizational and ideological foundations, and always win victory and move forward, breaking through multilayer trials and barriers. The future of our party, too, depends on how this great bloodline is defended and carried on.

Most important in carrying on the chuche bloodline is defending its purity intact. Failing to insure the purity of its bloodline, the party will inevitably come to degenerate, and the generation of the revolution will be broken.

Not only ourselves of the present generation but also our future generations must go forward with a tight grip on the great leader Comrade Kim Il-song's thought and theory forever as the party's guiding thought, guiding theory, and resolutely defend our leader's revolutionary achievements and struggle experiences, revolutionary work method and people-minded work style.

As we have thoroughly defended the purity of the glorious chuche bloodline of the party over more than half a century from its formation to the present day, by unswervingly defending and carrying on the chuche bloodline, the purity intact, in the future too, we must glorify ours forever as Comrade Kim Il-song's party.

Another important question arising in converting the entire party to the chuche ideology is that of defending and even more strengthening from generation to generation the great unity and solidarity of our party.

The unity and solidarity of the party are the life of our party and the source of invincible strength for the victory of our revolution.

Party organizations, thoroughly arming all cadres and party members with our party's experience in the anti-factional struggle, must make them defend the unity and solidarity of the party like the apple of the eye always with a sharp party-oriented, class-oriented eye, and struggle uncompromisingly against any slightest unwholesome element obstructing them.

United ever more airtight around the party and the leader based on the chuche ideology, we must defend from generation to generation the unity and solidarity of our party and the revolutionary force and thoroughly establish a steely discipline for all party members to move in unison under the leadership of the Party Center.

To thoroughly establish partywide the chuche work method, the great-leader-style work method, constitutes an indispensable requirement in making it possible to glorify ours as a chuche-oriented party.

The party of the working class must possess not only a revolutionary guiding thought and guiding theory but also a correct leadership method, party work method. However precise the line and policy of the party, unless a correct party work method is established, it is impossible to firmly insure partywide leadership for the revolution and construction or to organize and mobilize the broad masses of people.

Today our party, setting it forth as an important part of the content of carrying on and attaining the revolutionary cause charted by the respected and beloved leader Comrade Kim Il-song to establish the great-leader-style work method, calls upon all functionaries to go forward to ceaselessly improve their work method and work style.

It is the stern will of our party by establishing the great-leader-style work method partywide to strengthen and develop the KWP into a flawless chuche-oriented party totally embracing not only the thought and the theory but even the method of the great leader Comrade Kim Il-song and make a vibrant, militant work method free of senility and stagnation prevail always within the party.

Bearing in mind that it is one of the basic questions in glorifying ours forever as a chuche-oriented party to thoroughly establish partywide the chuche work method, the great-leader-style work method, we must continue to deepen the struggle to uproot the old work method and style.

The functionaries must hold the correct stand that they are the thorough protectors of the interests of the masses of people and the people's faithful servants serving for the sake of the masses, and become genuine chuche-oriented revolutionaries who know how to regard the base-level functionaries and the masses as their genuine comrades-in-arms and love them with a true heart, share joys and sorrows alike with the masses and give their all quietly for the sake of the masses. At the same time the functionaries, by deeply studying and mastering the unique theory of party work, methodology of party work which embody the demands of the chuche ideology, must go forward to ably conduct all tasks such as work with people and work of indoctrinating and remolding, organizing and mobilizing the masses.

It is the decisive guarantee for glorifying ours as a chuche-oriented party to go forward to uphold the unitary leadership of the Party Center.

The bright road ahead and the splended future of the party and the revolution depend on forever loftily attending the great leader Comrade Kim Il-song and upholding the unitary leadership of the Party Center.

By strengthening and developing our party in every way and loftily upholding the leadership of the party in the future the same as in the past, we shall glorify the KWP forever as a chuche-oriented party and go forward to further hasten the ultimate victory of the chuche cause.

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IT IS THE INTRINSIC DEMAND OF THE PARTY OF THE WORKING CLASS TO INSURE THE UNITARINESS OF THOUGHT AND LEADERSHIP

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 9-15

[Article by Paek Nung-ki]

[Text] It is an important principled question arising in the construction and activity of the party of the working class to insure the unitariness of thought and leadership. The party of the working class, if only it insures the unitariness of thought and leadership, can become a vanguard organization of the revolution possessing an invincible might, and satisfactorily perform its role as a guiding force leading the revolution and construction along the one road of victory.

Our party, brilliantly embodying the chuche-oriented party construction thought of the great leader Comrade Kim Il-song, has enunciated for the first time that it is the intrinsic demand of the party of the working class to insure the unitariness of thought and leadership.

As by the glorious Party Center the unique party construction thought has been set forth that it is the intrinsic demand of the party of the working class to insure the unitariness of thought and leadership, and the achievements and experiences of our party in the struggle for the realization have been comprehensively enunciated, a correct guiding principle has come to be provided which must strictly be adhered to invariably in party construction and party activity.

(1)

The party of the working class is a political weapon for realizing the leader's thought and leadership, and a guiding force for socialist, communist construction. An important question arising before the party of the working class in defending its revolutionary character and satisfactorily carrying out its mission and role is that of insuring the unitariness of thought and leadership within the party.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Insuring the unitariness of thought and leadership within the party is an intrinsic demand of the party of the working class. This is realized through the task to establish the unitary ideology system of the party. Only if the unitary ideology system of the party is established, is it possible for the entire party to arm itself with the leader's thought and become a live organic body breathing and moving in accordance with the ideological will of the leader." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," p 21)

To say to insure the unitariness of thought and leadership means to make only the thought and leadership of the leader run through and prevail within the party of the working class, and bespeaks the establishment of a revolutionary discipline for the entire party to move in unison under the leadership of the leader.

The task to insure the unitariness of thought within the party and the task to insure the unitariness of leadership are closely interrelated and integrated.

The unitariness of thought is a precondition for insuring the unitariness of leadership. Only if the unitariness of thought is insured, is it possible to realize the unity of ideological will and action of the party and the revolutionary force and go forward to thoroughly insure the unitariness of leadership. Again, the unitariness of leadership constitutes a guarantee for insuring and realizing the unitariness of thought. Only if the unitariness of leadership is insured, is it possible to establish a strong discipline within the party for all party organizations and party members to move in unison, and go forward to practically insure and thoroughly embody unitariness of thought. The unitariness of thought is genuinely insured by the unitariness of leadership alone, and the unitariness of leadership, only when based on the unitariness of thought, is brilliantly realized.

It is the intrinsic demand of the party of the working class to insure the unitariness of thought and leadership within the party.

What makes it the intrinsic demand of the party of the working class to insure the unitariness of thought and leadership lies above all in that it makes it possible to thoroughly defend the revolutionary character of the party.

To defend the revolutionary character of the party is a basic demand bearing on the fate of the party and a basic factor determining its existence and development.

Only if the revolutionary character of the party is defended and maintained, can the party exist as the leader's party and admirably realize its intrinsic demand as the party of the working class.

The decisive factor determining the revolutionary character of the party is its guiding thought.

The guiding thought is the ideotheoretical basis of party construction and party activity, and performs the decisive function in determining the character

of the party. Whether or not the party of the working class is guided by a revolutionary thought reflecting the contemporary demands and the aims of the masses of people constitutes a basic question whether or not the party can go forward to defend and glorify its character. The party, only if it holds a most scientific and revolutionary thought as its invariable guiding thought, can defend and glorify its revolutionary character as the party of the working class.

Therefore, the party of the working class must be organized and guided by one thought at all times throughout its existence, and must thoroughly embody it in all areas of party work and party activity.

The unitary guiding thought of the party of the working class is the revolutionary thought of the leader who has founded that party.

The leader is the unitary personifier of the organized will of the entire party, and the thought of the leader is none other than the guiding thought of the party. The ideological unitariness of the party is realized when the thought of the leader comes to firmly prevail partywide.

Within the party of the working class founded by the leader and struggling to realize the leader's thought and attain his cause, there can be no other thought than the leader's thought. The party of the working class, if it only invariably maintains the thought of the leader always with a tight grip on it as the guiding thought of the party, can preserve and sustain its existence, and defend and glorify its revolutionary character.

If within the party of the working class any thought other than the thought of the leader exists or is allowed to fester, such a party cannot be said to be a party in fact nor can it be viewed as having attained the face as the leader's party. Should this come to pass, the party will come to forfeit its character as the leader's party and cease its existence as a party of the working class.

This bespeaks the fact that in order to defend the revolutionary character of the party of the working class and turn it into the leader's party to suit its intrinsic nature, it is imperative to make only one guiding thought, the leader's thought, unitarily prevail within the party.

What makes it the intrinsic demand of the party of the working class to insure the unitariness of thought and leadership also lies in that it makes it possible to go forward to admirably carry out the mission of the party.

The party of the working class is essentially a political weapon for struggling to realize the leader's thought and leadership. That is why the party holds it as its basic mission to loftily uphold the leader's leadership and realize it.

If the party is to correctly carry out its mission as a political weapon for realizing the leader's thought and leadership, the entire party must be united firmly by the leader's thought and move in unison under the unitary leadership of the leader. Only if the party unanimously moves under the unitary leadership of the leader, can it energetically push ahead with the revolution and

construction in accordance with the thought and intent of the leader, and correctly carry out its mission and duty.

The leader is the supreme helmsman of the party, and the leadership of the party is none other than the leadership of the leader.

The leadership of the leader is realized by the party. The leadership of the party is essentially for realizing and insuring the unitary leadership of the leader. Therefore, apart from the leadership of the leader the leadership of the party is unthinkable; apart from the struggle for realizing the unitary leadership of the leader it is impossible to speak about the mission of the party.

Just as under the unitary command of the brain in human body all cell organizations, combined into one organic body, move in an integrated way, in the case of the party of the working class too, only when it goes forward to thoroughly insure and realize the unitary leadership of the leader, all party organizations can become militant, live organizations moving in unison.

To thoroughly insure the unitariness of leadership within the party constitutes an indispensable requirement in firmly realizing the leadership of the leader.

The party of the working class, if only the unitariness of leadership is firmly insured under which the entire party unanimously moves according to the order and directive of the leader, can thoroughly overcome all kinds of unorganized, undisciplined phenomena and insure the uniformity and unity of action. In consequence, only the party with the unitariness of leadership insured, can fully perform its militant function and role as a party making revolution, as a party launching struggle, and satisfactorily carry out its mission as a political weapon for realizing the thought and leadership of the leader.

The party where the thought of the leader and at the same time the leadership of the leader unitarily prevail partywide--such a party alone can be said to be the genuine revolutionary party of the working class which defends its revolutionary character precisely as the leader's party and carries out its mission as the leader's party.

To insure the unitariness of thought and leadership is a basic requirement in building, consolidating and developing the party with a view to the future to suit the new demands of the developing revolution.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"In order that the party of the working class may preserve its revolutionary character from generation to generation and accomplish its lofty mission to the end, it is imperative that the task of consolidating the party, the task of consolidating the organizational and ideological foundations of the party should be conducted with a view to the future." (Ibid., p 16)

The revolutionary cause of the working class is a historic cause which is carried forward from generation to generation. Inasmuch as the revolutionary

cause of the working class is a historic cause taking on a long-term nature and arduousness, the party of the working class as a weapon for attaining it, too, must necessarily become a party forever preserving its revolutionary character as the leader's party.

To strengthen and develop the party forever as the leader's party and defend its character and mission from generation to generation is the demand of the law of the developing party of the working class and a basic question arising in party construction. This question, only when energetically pushing ahead with the task of building the party with a view to the future, can be solved successfully.

The party is the weapon of the revolution and construction and the guiding force of the socialist, communist society. It is by the party that all the revolutionary struggle of the working class is organized and led, and its victory comes to be won. The leadership position and role of the party in the revolutionary movement of the working class are immutable and absolute. Therefore, only by going forward to build, consolidate and develop the party with a view to the future is it possible for the party to consummate its face as the leader's party and attain from generation to generation to the end the revolutionary cause charted by the leader.

In the final analysis, the question of building the party with a view to the future constitutes an important one in defending to the end the revolutionary character of the party of the working class as the leader's party and carrying forward and attaining the revolutionary cause charted by the leader.

In order that the party may exist as a political weapon for realizing the leader's thought and leadership and unswervingly defend its revolutionary character as the leader's party, the party throughout the course of its existence and action must go forward with a perpetual grip on the task to dye the entire party one color with the leader's thought, the task to insure the unitariness of thought and leadership within the party, and ceaselessly deepen it as the revolution and construction advance. This is a basic requirement in thoroughly insuring from generation to generation the unitariness of thought and leadership within the party.

Thus insuring the unitariness of thought and leadership constitutes a key question arising in making the party defend its revolutionary character and admirably perform its mission and role as the revolutionary party of the working class, and successfully realize the task to build the party with a view to the future.

Truly, the chuche-oriented party construction thought for insuring the unitariness of thought and leadership, because of its greatness and correctness, is manifesting its immense vitality in our party construction and activity.

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Our party, throughout the period from the time it began striking its historical roots and proclaimed its founding before the whole world to the present day

setting it forth as the basic question of party construction and party activity to insure the unitariness of thought and leadership, has energetically launched the struggle for the realization.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Our party, by thoroughly establishing the unitary ideology system within the party, has incomparably strengthened the might of the party and been able to lead the revolution and construction to straight victory, breaking through whatever barriers and trials." (Ibid., p 22)

What is most important in the struggle of our party to insure the unitariness of thought and leadership is that of having energetically pushed ahead with the task to establish the unitary ideology system of the party.

To establish the unitary ideology system of the party is an indispensable requirement of the party in satisfactorily performing its mission and role as the vanguard unit, organized unit of the working class, and a crucial question bearing on the destiny of the party and the revolution.

The task to insure the unitariness of thought and leadership within the party is realized through the struggle to establish the unitary ideology system of the party. Our party, defining it as the basic line of party construction, as the overall duty of party work and party activity to establish the unitary ideology system of the party, has ceaselessly deepened it to suit the demands of the developing revolution.

Our party has set forth the guideline for continuing to energetically push ahead with the task to establish the unitary ideology system of the party, placing central emphasis on strengthening airtight the unity and solidarity of the entire party centered around the great leader Comrade Kim Il-song and holding it as the basics to nurture absolute and unconditional faithfulness to the great leader.

The question of the center and basics of the task to establish the unitary ideology system of the party is an important principled question arising in establishing the unitary ideology system of the party partywide and societywide. The party of the working class, if only it precisely solves this question, can go forward to ceaselessly deepen and develop the task to establish the unitary ideology system of the party with a clearly defined goal and direction.

Our party, setting forth a unique thought and guideline on the center and basics in establishing the unitary ideology system of the party, has sagaciously led the struggle for their successful realization.

With the task to establish the unitary ideology system of the party launched broadly and deeply in various forms and by diverse methods in a precise direction toward a clearly defined goal, our party ranks have come to more thoroughly organized into a force of chuche-oriented communist revolutionaries.

Our party has also enunciated for the first time various principled questions in establishing the unitary ideology system of the party to suit the realistic demands for further deepening and developing the task to establish the unitary ideology system of the party.

With the principled questions in establishing the unitary ideology system of the party enunciated for the first time by our party, the struggle to thoroughly establish the unitary ideology system and firmly insure the unitariness of thought and leadership within the party has come to be launched more positively and briskly. Through such struggle a basic turnaround has come to occur in the ideomental features of party members and working people, and the entire party has come to be consolidated and developed into an invincible force breathing and moving in accordance with the ideological will of the great leader Comrade Kim Il-song.

Practical experience shows that going forward to energetically launch the struggle to establish the unitary ideology system of the party is precisely where the genuine road of glorifying ours forever as Comrade Kim Il-song's party lies, where a firm guarantee for thoroughly insuring the unitariness of thought and leadership within the party is.

Next, what is important in the struggle of our party to insure the unitariness of thought and leadership within the party is that of having conducted the task of establishing the unitary ideology system of the party with primary emphasis on strengthening the unity of ideological will and revolutionary solidarity of the party ranks.

The unity and solidarity of the party are the bases of existence and development of the party, and the basic guarantee for successfully carrying out the revolution and construction.

Only by achieving the unity of ideological will and revolutionary solidarity of the party is it possible to make none but the leader's thought unitarily prevail within the party, and go forward to successfully realize the unitary leadership of the leader.

Our party has always been directing the first and foremost attention to resolutely defending and further strengthening from generation to generation the unity and solidarity of the party achieved by the great leader Comrade Kim Il-song on the basis of the chuche ideology.

To have made a firm unity of ideological will achieved on the basis of the revolutionary thought of the great leader Comrade Kim Il-song occupies an important place in the struggle of our party to strengthen the unity and solidarity of the party.

The leader's revolutionary thought is the unitary guiding thought of the party, and the ideological basis of the unity and solidarity of the party. Only the unity and solidarity in terms of ideological will based on the leader's revolutionary thought are the genuine unity and solidarity, the most durable and energetic unity and solidarity.

Starting from the stand that it will not do for the unity and solidarity of the party to become some kind of union in administrative terms but must become the union of ideological will based on the revolutionary thought of the great leader Comrade Kim Il-song, our party has led all party members and working people in making them thoroughly arm themselves with the great leader's revolutionary thought, and turning it into their flesh and bone, into their unitary faith, think and act in accordance therewith. Thus it has made the chuche ideology alone monolithically prevail partywide and come to firmly realize the unity and solidarity of the party based on the chuche ideology.

The unity and solidarity of the party are realized through struggle. Without a ceaseless and persistent struggle there can be no absolute guarantee insuring the unity and solidarity in terms of ideological will of the revolutionary ranks.

In the course of struggle to overcome all kinds of alien elements and anti-party currents such as factionalism our party has ceaselessly strengthened the unity and solidarity of the party ranks and thoroughly insured the unitariness of thought and leadership.

The principle our party has strictly maintained in the anti-factional struggle is that of cutting down the active and embracing the passive, overcoming flunkeyism and dogmatism in close combination with the struggle to establish chuche, and the party has carried out the principle amid practical struggle, relying on the strength of the broad masses. It was by thoroughly maintaining such principle that it became possible to successfully conduct the anti-factional struggle without any tilting and firmly insure the unity of our party.

Our party has been energetically launching the struggle to oppose all kinds of anti-party, counterrevolutionary ideological elements such as flunkeyism and revisionism and uproot their residual ideological poison. Through such struggle it has liquidated factionalism historically producing great harm and realized the unity of ideological will and revolutionary solidarity partywide based on the chuche ideology system, and firmly insured the unitariness of thought and leadership.

Thus the unity and solidarity of our party have come to advance onto a new higher level. The unity and solidarity in terms of ideological will centered around the great leader Comrade Kim Il-song and based on the chuche ideology have been firmly realized partywide. This is the most precious achievement scored in the development of our party and revolution, and a priceless gain won through the long struggle of the Korean communists.

The decade of the 1970s was a historic one in which a great turnaround was brought about in the struggle of our party to firmly establish the unitary ideology system of the party and more thoroughly insure the unitariness of thought and leadership.

The more the revolution advances, the more it becomes the demand of the law of development of the party and the revolution to deepen the task of establishing the unitary ideology system of the party. The entire course in which our party has been founded and strengthened and developed is the course in which the task

to establish the unitary ideology system of the party has been ceaselessly deepened, and a prideful course in which the unitariness of thought and leadership has been strengthened further.

Into the 1970s, our party set forth the militant program for dyeing the whole society one color with the chuche ideology, reflecting the new demands of the developing revolution, and as a precondition for the realization, put forward the revolutionary party construction guideline for converting the entire party to the chuche ideology.

Conversion of the entire party to the chuche ideology represents a new higher stage of the task to establish the unitary ideology system of the party and is a lofty task to turn ours into a flawless chuche-oriented party.

Our party, defining it as the intrinsic content of conversion of the entire party to the chuche ideology to turn all party members into chuche-oriented communist revolutionaries and conduct party construction and party activity thoroughly based on the great leader's thought, theory, and method, has been sagaciously leading the struggle for its successful prosecution.

With the struggle energetically organized and launched under the sagacious leadership of the Party Center to convert the entire party to the chuche ideology, a great revolutionary turnaround has come to occur in all areas of party construction and party work.

Our party has been sagaciously organizing and leading the task to lay the foundations of the party to suit the demands of the developing realities wherein the struggle to convert the entire party and the whole society to the chuche ideology is energetically under way.

To lay the foundations of the party is a principled demand of construction of the party of the working class and a key question bearing on the destiny of the revolution. Only by thoroughly laying the foundations of the party is it possible to carry forward and attain the chuche revolutionary cause, and go forward to strengthen and develop ours forever into the glorious Comrade Kim Il-song's party.

As a result that the task has been energetically launched under the sagacious leadership of the Party Center to lay the foundations of the party, the combat strength of the party has been incomparably enhanced, and the leadership of the party for the revolution and construction has come to be firmly insured. The revolutionary ethos of unconditionally accepting and carrying through to the end the decision and directive of the party has been established partywide, and the steely centralized discipline of moving in unison under the leadership of the Party Central Committee has come to be established. Again, through the struggle to carry through the guideline for turning the entire party into a cadre party, our cadre ranks and party ranks have been further strengthened, and a core force capable of going forward to attain the chuche revolutionary cause to the end has come to be thoroughly organized. Thus today within our party the organizational and ideological bases capable of going forward to strengthen and develop ours forever into a chuche-oriented revolutionary party

have been created, and the guidance system capable of brilliantly carrying forward and developing the chuche revolutionary cause has come to be thoroughly established.

This shows that in our country the basic question influencing the destiny of the party and the revolution has been brilliantly solved.

To improve the party work system and work method to suit the demands of the new stage where the great historic task to convert the entire party and the whole society to the chuche ideology is up front, is an important requirement in firmly insuring the unitariness of thought and leadership within the party.

The leadership of the party for the revolution and construction is insured and realized through a revolutionary work system and work method. Therefore, only by ceaselessly improving and consummating the party work system and work method to suit the demands of the developing party and revolution is it possible to turn the party into a vibrant and militant revolutionary party and more satisfactorily insure the leadership of the party for the revolution and construction.

Our party, setting it forth as an important question arising in the construction of the party of the working class, as one of the basic questions in satisfactorily realizing the leadership of the party for the revolution and construction to improve and consummate the work system and work method, has been ceaselessly deepening the struggle for the improvement.

Under the energetic guidance of the party today within our party an orderly work system holding work with people as the basics has been established, the old conventional work method long obstructing our party work has been eliminated, and with the great-leader-style work method thoroughly embodied in overall party work, the party has attained a new face, and the party work habit has been fundamentally renewed.

All this is the brilliant fruition of the unique party construction thought of our party for converting the entire party to the chuche ideology, and vivid testimony to its great vitality.

Precisely herein lie the immortal achievement scored by our party in party construction and party activity, and the great service rendered by our party, energetically launching the struggle to establish the unitary ideology system of the party.

Today our party has entered a new developmental stage. Our party, holding aloft the slogan for converting the entire party to the chuche ideology, is deepening the struggle to establish chuche in party construction and party activity and energetically launching the task to more completely attain its face as a chuche-oriented revolutionary party. Reality presents even more importantly the question of establishing the unitary ideology system of the party.

The task to establish the unitary ideology system of the party is one that must be perpetually adhered to throughout the course of the existence and activity of the party.

The experience of our party and the bitter lessons of the international communist movement clearly show that the chuche-oriented party construction line for establishing the unitary ideology system of the party is very correct and sagacious.

In what we come to take a great pride as we look back on the history of our party is that our party, tightly grasping it as the basic line of party construction to establish the unitary ideology system, has been thoroughly carrying it through.

To go forward to ceaselessly deepen the task to establish the unitary ideology system of the party is the decisive guarantee for the invincible might and all victories of our party.

Most important in establishing the unitary ideology system of the party is continuing to energetically push ahead with the task to arm the entire party with the revolutionary thought of the great leader Comrade Kim Il-song.

The great revolutionary thought of the respected and beloved leader Comrade Kim Il-song is the firm guiding thought of our party and revolution, and the unitary revolutionary world view that all party members and working people must hold.

By going forward to further deepen, to suit the demands of the developing realities, ideological indoctrination work aimed at arming the entire party with the revolutionary thought of the great leader Comrade Kim Il-song, we must ceaselessly strengthen and develop ours into a revolutionary party where none but the chuch ideology monolithically prevails.

The basics in establishing the unitary ideology system partywide are bringing up all party members and working people as fervent revolutionary soldiers acquitting themselves fully of their loyalty to the party and the leader.

The question of faithfulness to the party and the leader is a basic question arising throughout the historical course of attaining the revolutionary cause of the working class, and a principled question influencing the success of party construction and party work.

Party organizations, energetically launching faithfulness indoctrination among party members and working people, must thoroughly organize the entire party and the whole society as a force of loyalty that has engraved in the heart faithfulness to the party and the leader as revolutionary convictions and ethics; and go forward to consolidate and develop our party into an invincible revolutionary force breathing and moving only in accordance with the ideological will of the party and the leader.

By more thoroughly establishing the unitary ideology system of the party and continuing to thoroughly insure the unitariness of thought and leadership within the party, we shall glorify ours forever as the great leader Comrade Kim Il-song's party and go forward to attain the chuche revolutionary cause from generation to generation to the end, following the leadership of the party.

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THE BRILLIANT TRADITION OF PARTY ORGANIZATION CONSTRUCTION ESTABLISHED DURING
THE ANTI-JAPANESE REVOLUTIONARY STRUGGLE

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 16-21

[Article by Han Kuk-chu]

[Text] Ours is a glorious party that has grown from sound historical roots,
a revolutionary party that has a brilliant tradition.

The great leader Comrade Kim Il-song, forming "T.D.," a genuine communist
vanguard organization, in the first days he set out on the road of revolution,
provided our party's historical roots, and established the brilliant tradition
of party organization construction in the course of leading the arduous and
complex anti-Japanese revolutionary struggle.

The brilliant tradition of party organization construction created by the
respected and beloved leader Comrade Kim Il-song during the anti-Japanese
revolutionary struggle became a precious source that has made it possible
to realize the great task of building a revolutionary party of the working
class in our country and ceaselessly strengthen and develop ours into a
chuche-oriented revolutionary party.

Important in the brilliant tradition of party organization construction
established during the anti-Japanese revolutionary struggle is that our
party's guiding thought has been provided and chuche-oriented line of
party founding set forth.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau
of the Central Committee of the Korean Workers Party and a secretary of the
Party Central Committee, pointed out as follows:

"The great leader Comrade Kim Il-song, setting forth a chuche-oriented line
for the Korean revolution at the K'alun Conference held in 1930, illuminated
a unique road to the founding of a revolutionary party." (Book "The Korean
Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited
the Glorious 'T.D.' Tradition," p 3)

The great leader Comrade Kim Il-song, by founding the immortal chuche ideology
amid the formidable struggle of the anti-Japanese revolution, has enunciated
our party's guiding thought.

A correct guiding thought is a basic question arising in founding a revolutionary party of the working class and strengthening and developing it.

The character and face, authority and dignity of the party are determined by its guiding thought, and the might of the party rests precisely on a great guiding thought.

Only the party founded and guided by a great guiding thought precisely reflecting the contemporary demands and the aims of the masses of people can unswervingly defend its revolutionary character and correctly carry out its mission and duty as political staff of the revolution.

The respected and beloved leader Comrade Kim Il-song in the course of launching the arduous and complex anti-Japanese revolutionary struggle founded the great chuche ideology based on the contemporary demands, the aims of the masses of people, and the experience and lesson of the early communist movement in our country, and established it as a firm guiding thought of our party. The establishment of the guiding thought became a firm guarantee which was to make it possible to found, strengthen and develop a chuche-oriented party in our country. This constitutes the most brilliant achievement scored by the great leader Comrade Kim Il-song in the course of leading the party organization construction task during the anti-Japanese revolutionary struggle, and a glorious tradition of our party.

The great leader Comrade Kim Il-song set forth a unique party founding guideline based on the immortal chuche ideology.

To set forth a correct party founding guideline has important significance in founding the party on sound organizational and ideological foundations and go forward to strengthen and develop it. Only by precisely setting forth the party founding guideline is it possible to found the party timely on sound foundations, preventing all kinds of leftist and rightist tiltings, and go forward to consolidate and develop it into an invincible force.

Important in the party founding guideline set forth by the great leader Comrade Kim Il-song was founding the party independently.

To found the party independently is the intrinsic demand of the communist movement. The communist movement is essentially an independent movement which pioneers of the working class, with a view to realizing the independent stand and attitude of the masses of working people, conduct according to their convictions and relying on the strength of the masses of people of their country. Accordingly, the task of founding the party in each country, too, must be conducted by the working class and communists of the country concerned, as the leading force. This task can never be done by a surrogate. The objective of the founding of a revolutionary party by the communists lies in commendably making their country's revolution and through it, contributing to the cause of the world revolution. Therefore, only if the party is founded through and through with their own strength to suit the specific conditions and demands of their country's communist movement, can the founded party admirably perform its mission and role.

To firmly maintain the principle of the independent stand and attitude in realizing the great task of party founding arose as an even more pressing demand in our country.

It arose as a very acute question to independently found the party under conditions that the factional and flunkeyish elements, who had sneaked into our country's communist ranks, were each visiting the international party to found a party with its recognition, with a view to realizing their ugly factional objectives.

The great leader Comrade Kim Il-song, graphically exposing the true nature of the opportunist machinations of factional and flunkeyish elements to conduct the party founding task relying on foreign forces, thoroughly smashed the machinations, and led the way in solving with our own strength all the questions arising in the party founding task. Thus in the party organization construction task during the anti-Japanese revolutionary struggle the principle of the independent stand and attitude came to be firmly maintained, and with the Korean communists as the masters, the party organization construction task came to be successfully conducted to suit our country's specific realities and conditions.

The principle calling for founding the party independently had its correctness and vitality proved amid the practical struggle of party organization construction over a long period, and is becoming a precious revolutionary asset which must be tightly grasped at all times in the construction and activity of the party of the working class.

Also important in the party founding guideline set forth by the great leader Comrade Kim Il-song was founding the party by the method of organizing the basic party organizational building blocks first and expanding and strengthening them.

To found the party by the method of organizing the basic party organizational building blocks first and expanding and strengthening them is an important requirement in founding a revolutionary party of the working class, and the most revolutionary method for party founding. Only if the party founding task is conducted by the method of building upward from the bottom is it possible to found the party on firm foundations, and the founded party can from the outset satisfactorily perform its mission and role as a political weapon for realizing the leader's thought and leadership.

Only by forming the party by the method of organizing the basic party organizational building blocks first and expanding them was it to be possible to quickly bring up a new generation of communists with worker-peasant background tempered through organizational and ideological life and practical struggle, and uniting the communists who had been fragmentarily acting, insure the unity of ideological will and action of the revolutionary force and thoroughly build the mass base for party founding.

The guideline for organizing the basic party organizational building blocks first prior to the founding of the party was thus a sagacious guideline which

made it possible to realize the construction of our party on firm foundations by making the party ranks ceaselessly expanded and strengthened with quint-essential elements of the revolution brought up and tempered through organizational and ideological life and by making the mass base thoroughly built.

To conduct the preparatory task for the founding of a revolutionary party of the working class in close combination with the anti-Japanese struggle occupied an important place in the chuche-oriented party founding guideline set forth by the great leader Comrade Kim Il-song.

The guideline for conducting the preparatory task for party founding in close combination with the anti-Japanese struggle was a sagacious one that made it possible to admirably bring up the communist core elements tempered and tested amid struggle.

To conduct the preparatory task for party founding in close combination with the practice of the revolutionary struggle against the Japanese imperialists arose as an even more important demand in light of the bitter lesson of the early communist movement and at the same time under conditions that various tasks had to be carried out through the anti-Japanese revolutionary struggle.

Genuine communist revolutionaries grow up and are tempered amid the practice of the revolutionary struggle, and through a formidable struggle the communist revolutionary force comes to be organized into a militant unit strong in struggle power.

The anti-Japanese struggle of our people was a fierce class struggle of a showdown for life or death, and at the same time, a formidable practical struggle to bring up a core force of the revolution, an organizational backbone for party founding.

The great leader Comrade Kim Il-song, bringing up hot-blooded youths with worker-peasant background who came from various areas, as communist revolutionaries amid the formidable struggle of the anti-Japanese revolution, provided a sound backbone for party founding, and went forward to ceaselessly enhance the combat strength of the revolutionary force.

With the guideline set forth for conducting the preparatory task for party founding in close combination with the anti-Japanese struggle, a wide road came to be opened up which was to make it possible to found a revolutionary party with core communists tempered amid struggle.

The party founding guideline uniquely set forth by the great leader Comrade Kim Il-song embodying the chuche ideology gave the most precise answer to the question as to on what principle and by what method the party should be built, and became a guiding principle which must be adhered to invariably in founding a revolutionary party of the working class and strengthening and developing it.

Also important in the brilliant tradition of party organization construction established during the anti-Japanese revolutionary struggle is that the organizational and ideological foundations for party founding were thoroughly laid.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Our Comrade Kim Il-song, summing up at the Nanhut'ou Conference the task of building party organizations in the first half of the 1930s, set forth the guidelines for energetically launching this task on a nationwide basis and thoroughly laying the organizational and ideological foundations so as to make it possible to timely proclaim the founding of the party as soon as the situation permitted." (Ibid., p 7)

To thoroughly lay the organizational and ideological foundations for party founding is a basic condition for founding the party of the working class on a firm base, and an indispensable requirement of the founded party in acquitting itself fully of its mission and role as a weapon of the revolutionary struggle for realizing the leader's thought and leadership.

The great leader Comrade Kim Il-song, in the course of positively launching the party organization construction task based on the church-oriented party founding guideline he had set forth at the K'alun Conference, scored a precious success and achievement in party construction and thoroughly created the organizational and ideological foundations for party founding.

The precious success and achievement scored in the laying of the foundations for party founding are above all that the first party organization marking the glorious beginning of our party was formed, and based thereon, the basic party organizational building blocks were organized, and a unified organizational guidance system for party organizations was established.

To form the first party organization as the beginning of a church-oriented revolutionary party, as the parent organization was one of the key questions in thoroughly realizing the party construction guideline for founding the party by the method of organizing the basic party organizational building blocks and expanding and strengthening them. Only by commendably forming the first party organization was it to be possible, with it as the parent body, to expand the basic party organizational building blocks on sound foundations and go forward to energetically push the party organization construction task.

The great leader Comrade Kim Il-song formed on 3 July 1930 the first party organization with a new generation of young communists such as Comrades Ch'a Kwang-su, Kim Hyok, Ch'oe Ch'ang-kol, and Kye Yong-ch'un whom he had personally brought up from the first days he set out on the road of revolution.

Formation of the first party organization was the birth of a vanguard organization marking the historical beginning of the great leader Comrade Kim Il-song's party, a glorious church-oriented revolutionary party.

From the time the first party organization was formed our people came to have a genuine guiding force going forward to realize the revolutionary thought and leadership of the great leader Comrade Kim Il-song, and under its guidance, became able to energetically move the Korean revolution forward along the one road of victory.

To organize the basic party organizational building blocks in various areas with the first party organization as the parent body and establish a party organizational guidance system to insure unified guidance for them was one of the important questions arising in party organization construction.

Only by organizing the basic party organizational building blocks in various areas and establishing a unified guidance system for them was it to be possible to firmly insure the unitary leadership of the great leader Comrade Kim Il-song within the party, and energetically push ahead with the party organization construction task in accordance with our leader's plan and intent.

The great leader Comrade Kim Il-song energetically launched the struggle to organize the basic party organizational building blocks with the first party organization as the parent body in many regions of the homeland and abroad. Thus early in October 1930 a party organization was formed with revolutionary party organizational core elements in the Onsong area of the homeland, and within a short period armed forces and basic party organizational building blocks came to be organized in large numbers in the areas along the Tumen River and eastern Manchuria, and the northern border areas.

The rapidly expanded basic party organizational building blocks inevitably called for the establishment of a unified guidance system for them.

The great leader Comrade Kim Il-song had county party committees organized for counties, district party committees for revolutionary organizational districts, and party cells for villages, to suit the regional conditions and the state of composition of revolutionary organizations, and the preparedness level of the mass of party members. And organizing within the Anti-Japanese People's Guerrillas party committees for regiments, party cells for companies, and party subteams for platoons, he had them take action according to an orderly party organizational system.

That the Korean People's Revolutionary Army Party Committee was organized in establishing the party organizational guidance system was an epoch-making event of especially important significance. With the Korean People's Revolutionary Army Party Committee organized, a unified organizational guidance system grasping and guiding all party organizations came to be established, and it became possible to more energetically push ahead with the overall anti-Japanese armed struggle and the party organization construction task.

The great leader Comrade Kim Il-song, based on such achievement, more energetically launched in the latter half of the 1930s the task to widely expand party organizations into the homeland and establish an orderly unified guidance system for all party organizations. Our great leader thoroughly organized party organizations within the Korean People's Revolutionary Army, on the one hand, and led the way in further expanding party organizations in the homeland and in the Korean settlements throughout Manchuria, and with a view to strengthening guidance for them, organized the Homeland Party Operations Committee, the Changbai County Party Committee, and the Eastern Manchuria Party Operations Committee.

Thus with the basic party organizational building blocks organized in many areas and a unified organizational guidance system established in an orderly manner for all party organizations from the Korean People's Revolutionary Army Party Committee down to local party organizations, the unified leadership of the party for the overall revolutionary movement came to be firmly insured.

The success and achievement scored in the laying of the organizational and ideological foundations for party founding are also that many communist guidance core elements grew up, the unity of ideological will and solidarity of the revolutionary force were achieved, and the mass base for party founding was thoroughly created.

Most important in laying the organizational and ideological foundations for party founding is thoroughly organizing communist core elements, the organizational backbone.

Only if the party of the working class is founded with an organizational backbone, communist revolutionary fighters as the nucleus, can it correctly perform its mission and role as a guiding force, as a political weapon leading the revolutionary struggle to victory in accordance with the thought and intent of the leader.

The great leader Comrade Kim Il-song, by organizing party organizations within the anti-Japanese revolutionary force and embracing into them many communists tempered and tested in the armed struggle and in the mass political struggle and by ceaselessly tempering them organizationally, thoroughly brought them up as reliable organizational backbone for the party about to be founded.

It arises as an especially important question in thoroughly laying the organizational and ideological foundations for party founding to achieve the ideological purity and steely unity and solidarity of the revolutionary force.

Only if the ideological purity of the revolutionary force is thoroughly insured, is it possible to achieve the unity of ideological will and solidarity of the force based on only one thought, the leader's revolutionary thought and with the leader as the unitary center without permitting any faction or factional element, and enhance its might and combat strength in every way.

The great leader Comrade Kim Il-song, viewing it from the first days he embarked on the revolutionary struggle as a basic question influencing victory or defeat of the revolution to insure the ideological purity of the revolutionary force and achieve its steely unity and solidarity, has been launching an indefatigable, energetic struggle for the realization.

The great leader Comrade Kim Il-song thoroughly armed all members of the anti-Japanese revolutionary force with the chuche ideology, and dealing a decisive blow to the factional flunkies and dogmatists who had inflicted great harm on the communist movement, achieved the unity and solidarity of the revolutionary force. Thus within the anti-Japanese revolutionary force the unitary ideology system was firmly established, steely unity and solidarity with the great leader Comrade Kim Il-song as the unitary center was realized,

and the revolutionary discipline of moving in unison under the leadership of our leader was thoroughly established. This became a precious tradition of party organization construction, and a priceless asset in realizing the great task of founding our party.

Important in laying the organizational and ideological foundations for party founding is also thoroughly organizing the mass base.

Only if the mass base is organized, is it possible to conduct without tilting the party founding task with the positive support of the broad masses, and the founded party can become a mighty party linked in kindred ties with the masses.

The great leader Comrade Kim Il-song vigorously launched from start to finish the struggle to thoroughly consolidate the mass base for party founding. In particular, the founding of Fatherland Restoration Society on 5 May 1936 was an event of historic significance in uniting the masses of people of all strata such as the workers and the peasants as one around the great leader Comrade Kim Il-song and strengthening the mass base of the party. With the Fatherland Restoration Society organized and expanded rapidly, communists were nurtured in large numbers, and the mass base of the party came to be more thoroughly consolidated.

Important in the brilliant tradition of party organization construction established during the anti-Japanese revolutionary struggle is also that for the Korean revolution the unitary leadership of the great leader Comrade Kim Il-song, the leadership of the party was successfully realized.

It is the decisive guarantee for winning the victory of the revolutionary movement to firmly insure the leadership of the leader within the party and the revolutionary force.

Most important in the leadership of the leader, the leadership of the party for the revolutionary movement is illuminating the road ahead for the revolutionary struggle by setting forth a correct line and policy, strategy and tactics for each period. Only if a correct line and policy, strategy and tactics are set forth and the road ahead for the struggle is precisely illuminated, is it possible to confidently move the revolutionary movement forward along the one road of straight victory with no tiltings, with no twists and turns.

The great leader Comrade Kim Il-song, embodying the immortal chuche ideology in scientifically analyzing the prevailing revolutionary situation at party and Communist League cadre conferences and military government cadre conferences, set forth the most precise line and policy, strategic and tactical guidelines for the successful prosecution of the overall Korean revolution. The chuche-oriented line, strategic and tactical guidelines set forth by our leader were the decisive guarantee which made it possible to insure the unity of ideological will and action of the revolutionary force and enabled the Korean communists and people to go forward to fight always with a clearly defined struggle direction and guiding principle even under difficult conditions.

Important in the leadership of the leader, the leadership of the party for the revolutionary movement is also strengthening kindred ties with the masses and

organizing and mobilizing them in carrying through the line and guidelines set forth by the leader.

What constituted the mainstream of the Korean revolution during the anti-Japanese revolutionary struggle was armed struggle, and the basics in the leadership of the party were leading the armed struggle to victory.

The party organizations at all levels formed during the anti-Japanese revolutionary struggle firmly united party members and members of the Guerrillas around the great leader Comrade Kim Il-song, explained and drove home the revolutionary line and strategic and tactical guidelines set forth by our leader, and insured their thorough realization. At the same time, the party organizations formed in many areas of the homeland and abroad admirably performed the indoctrinator role, the organizer role organizing and mobilizing the people of strata such as the workers, the peasants, the youth and students in the anti-Japanese struggle.

With the unitary leadership of the great leader Comrade Kim Il-song, partywide leadership firmly insured for the overall Korean revolution during the anti-Japanese revolutionary struggle, the decisive guarantee which was to make it possible to strike down the Japanese imperialists and attain the historic cause of fatherland restoration came to be created, and the basic question arising in founding, strengthening and developing a revolutionary party of the working class came to be brilliantly solved.

Thus in the course of the great leader Comrade Kim Il-song leading the anti-Japanese revolutionary struggle the historical roots of our party were provided and the precious tradition of party organization construction established.

In the brilliant tradition of party organization construction established during the anti-Japanese revolutionary struggle all the theoretical and practical questions, rich experiences and precious achievements in the founding and activity of a revolutionary party of the working class are comprehensively synthesized. This constitutes a precious revolutionary asset which our party must always protect and defend, and brilliantly carry forward and develop.

It was because of the presence of the brilliant tradition of party organization construction established by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle that even in the difficult and complex post-liberation environment wherein the obstruction machinations of all kinds of enemies were ceaselessly continuing, it was possible to timely proclaim before whole world the founding of our party, a new type of a powerful revolutionary party, and our party, courageously overcoming all the bottlenecks and barriers standing in the way of our revolution, has been able to strengthen and develop itself into the greatest revolutionary party confidently going forward to lead the chuche revolutionary cause.

The brilliant tradition of party organization construction established by the great leader Comrade Kim Il-song is being carried forward more brilliantly, ceaselessly developed and enriched with new ideotheoretical assets by the tested leadership of our party.

The glorious Party Center, putting it in the forefront as the overall goal of party construction to convert the entire party to the chuche ideology and for the realization, comprehensively enunciating the principled matters arising in the construction and activity of a revolutionary party such as the guideline for more thoroughly establishing the unitary ideology system of the party party-wide and societywide, the guideline for converting the party and the revolutionary force to the chuche ideology, and the guideline for conducting party work and party activity in accordance with the demands of the chuche ideology, is leading the way sagaciously.

With the task to establish the unitary ideology system of the party to suit the demands of the developing revolution more deepened under the sagacious leadership of our Party Center, the unity and solidarity of our party have come to be consolidated on a new higher level. Today our party ranks are firmly united in terms of ideological will on the basis of our great leader's revolutionary thought, the immortal chuche ideology, and of the infinite faithfulness of all of the party members to the party and the leader.

Through the struggle to go forward to launch party work and party activity in accordance with the demands of the chuche ideology a revolutionary work system and work method have come to firmly prevail within our party, and the might of our party has become strengthened incomparably.

With the might and leadership authority of our party incomparably enhanced, the trust of the masses of people in the party is becoming an absolute one, and our people are confidently moving forward following the party with the burning resolve to share destiny with the party to the end.

With an infinite pride and revolutionary confidence in making revolution under the leadership of the Korean Workers Party which has been founded, strengthened and developed based on glorious roots and brilliant tradition, we shall go forward to fight more staunchly for the ultimate victory of the chuche revolutionary cause.

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THE PRECIOUS EXPERIENCE THAT OUR PARTY HAS GAINED IN THE CONSTRUCTION OF A MASS PARTY

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[Article by Pak Ch'un-sik]

[Text] Our party, which has inherited the glorious "T.D." tradition, is a great revolutionary party that has compiled an immortal achievement and rich experience, charting a new road to its own development.

An important part of the content of the experience gained by our party in the course of building a new type of revolutionary party of the working class is that of having built, strengthened, and developed itself into a mass party. This constitutes a precious ideotheoretical asset not only in ceaselessly strengthening and developing ours into a chuche-oriented revolutionary party but in enriching the historical experience in the construction of a revolutionary party of the working class.

To build a working people's mass party is an important question arising in strengthening and developing the party of the working class and going forward to lead the revolution and construction, firmly uniting the broad masses around the party.

The party is a political organization where party members are united, and the working masses are the class and social base on which the party rests. Only by building a working people's mass party is it possible to ceaselessly expand and strengthen the party ranks on a sound mass base, and strengthen and develop the party into an invincible combat unit linked in kindred ties with the masses of people.

The unity and solidarity of the working masses are the decisive guarantee for the victory of the revolution. The masses of people, when firmly united and solidarized as one political force around the party, can display their inexhaustible strength and go forward to energetically step up the revolutionary struggle and construction task. If the broad masses of people are to be firmly united around the party, it is imperative to strengthen and develop the party of the working class into a working people's mass party.

In our country immediately following liberation, it arose as a pressing demand for the development of the party and the revolution to build a working people's mass party.

The great leader Comrade Kim Il-song, based on his keen insights into the necessity of building a mass party in our country, set forth the unique line for building ours into a mass party to suit the prevailing situation and the demands of the law of development of the party and the revolution, and sagaciously led the entire party in the struggle for the realization.

In our country, the struggle for the construction of a mass party was by no means plain sailing, and in the process, numerous difficult and complex questions were encountered. To build a working people's mass party was an unfamiliar task which had to chart a new road to the construction of a revolutionary party of the working class, and as such, we had to solve all questions in this connection with our own strength to suit our specific conditions. Again, this came to be accompanied by a fierce struggle to crush the ceaselessly continuing splittist sabotage machinations of the internal and external class enemies and the anti-party factional elements who had sneaked into the party.

With the great leader Comrade Kim Il-song setting forth the church-oriented mass party construction line and sagaciously leading the struggle for the realization, it was possible to brilliantly realize the historic task of building a working people's mass party in our country in a very short period, and gain precious experiences in the process.

Important in the experience gained by our party in building a mass party is above all that it correctly defined the organizational form and component elements of the party to suit the demands of the construction of a working people's mass party.

It is one of the basic questions that must be solved in building a working people's mass party to correctly define the organizational form and component elements of the party.

In building the party of the working class, the experience gained up till then was solely in building a vanguard unit of the class mainly with the working class as the class base. This was one that reflected the historical conditions and party construction experience in those countries where capitalism had normally developed in the past period. Into a new historical period, in building the party of the working class in those countries which used to be colonial, semicolonial societies like ours in bygone days, the question of the organizational form and component elements of the party had to be solved for the first time.

The great leader Comrade Kim Il-song, based on his profound analysis of the demands of the law of the developing revolution in our era and the specific conditions of our country, clearly defined that the party could become a vanguard unit of the entire working masses with the working class as the nucleus, that along with the working class, working peasants and intellectuals, too, could become the component elements of the party.

The great leader Comrade Kim Il-song taught as follows:

"The communist party, instead of remaining a party expanding its strength among the workers alone, must take to the road of developing itself into a mass party

capable of accepting into its membership large numbers of progressive peasants and working intellectuals positively struggling to build a democratic independent sovereign state." ("A Collection of Writings of Kim Il-song," Vol 2, pp 318-319)

The party struggles for the protection of interests of the masses of people such as the working class, and goes forward to carry out the revolution, organizing and mobilizing the masses of people. Therefore, the organizational form and component elements of the party, too, must be defined through and through in such a way as to make it possible for the party to strike deep roots among the masses and command the support and trust of the masses, and successfully organize and mobilize the broad masses of people in the revolution and construction.

In our era when the masses of people have entered the stage as the masters of history, not only the working class but also the peasantry and working intellectuals come to widely participate in the revolutionary struggle. The party of the working class which has come to power, only by broadly uniting the workers and at the same time the peasants and working intellectuals and insuring unified guidance for them, can correctly move the revolutionary struggle forward and go forward to successfully carry out socialist, communist construction.

Moreover, in our country which used to be a colonial, semifeudal society in bygone days, it arose as a very important question to make the working class and at the same time the peasantry and working intellectuals participate in the revolution and construction.

Immediately following liberation there were not many prepared communists in our country, and the working class was still young and immature. And the peasantry accounted for 80 percent of the population, and they constituted, together with the working class, the main force of the revolution. The working intellectuals, too, with an intense anti-imperialist revolutionary consciousness and patriotic fervor, were playing an important role in building a new society. Therefore, in our country it came to arise as a very important question influencing the victory or defeat of the revolution whether or not not only the working class but also the peasantry and working intellectuals were united into one political force and positively organized and mobilized in the revolution and construction.

Under such conditions if, ignoring the specific circumstances of our country and clinging mechanically to the propositions of prior theories and the experiences of other countries, the party had absolutized solely the working-class elements in the class composition of the party ranks, unable to get out of the working-class confines, it would have been impossible to quickly increase the party ranks or to thoroughly unite the broad masses of people around the party.

Our party, by correctly solving the question of the organizational form and component elements of the party firmly on the chuche stand and timely building a working people's mass party, was able to quickly increase the party ranks among the broad circles of peasants and intellectuals, not to mention the workers, and strike deep roots among the working masses. Again, by developing our party

into the unitary militant vanguard unit of the entire working masses it was possible to consolidate the alliance of the workers, the peasants, and the working intellectuals, and further expand and develop the revolutionary force.

The practical experience of our party graphically shows that only when the question of the organizational form and component elements of the party is correctly defined is it possible to build a genuine working people's mass party and that only such a mass party can admirably perform its mission as general staff of the revolution, as political leader of the masses of people.

Important in the experience gained in building a mass party is also that the party of the working class has founded a unified party of the working masses by the method of merger with other working people's parties.

To correctly define the method of construction of a mass party is one of the important questions that must be solved in strengthening and developing the party of the working class into a working people's mass party. Only by correctly defining the method of construction of a mass party is it possible to successfully carry out the difficult and complex task to build a working people's mass party along the most straight road.

The great leader Comrade Kim Il-song set forth the guideline for the party of the working class to build a unified party of the entire working masses by the method of merger with other working people's parties.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The great leader Comrade Kim Il-song, with his keen insights into the prevailing situation and the demands of the law of the developing party, set forth a unique organizational line for building ours as a mass party, and formed a unified party of the working masses, merging the Communist Party with other working people's parties." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," pp 10-11)

For the party of the working class to found a unified party of the working masses by the method of merger with other working people's parties is the most positive and revolutionary guideline which makes it possible to most quickly and successfully realize the mass party construction line to suit the realistic conditions where several working people's parties exist.

In our country under the complex post-liberation circumstances the Communist Party was active along with another working people's party, the Sinmin Party. The Sinmin Party was a petit bourgeois party mainly representing the interests of the peasants and working intellectuals, and as such, in close linkage with the Communist Party, positively participated in the struggle to carry out the task of the anti-imperialist, antifeudal democratic revolution. But as the revolution advanced, the existence and activity of the Sinmin Party in addition to the Communist Party came to cause certain obstruction to gradually strengthening the unity of action of the working masses. In particular, the factional

elements who had infiltrated the Sinmin Party, used the party in realizing their ugly political ambitions and were plotting to broaden their influence even among the workers and the peasants, competing with the Communist Party.

Under such conditions, if we had taken to the road of building a unified working people's mass party, leaving the Sinmin Party alone, it would have been impossible, needless to say, to found a unified party of the working masses and it could have created conditions favorable to the enemies plotting to split the revolutionary force. In order to decisively strengthen the unity and solidarity of the working masses, it was imperative to strengthen and develop the Communist Party into a working people's mass party, and the method that could realize it most quickly and smoothly was for the Communist Party to merge with the Sinmin Party.

Our party thoroughly maintained the democratic principle in realizing the task of merger with the Sinmin Party.

To conduct the task of party merger on the democratic principle constitutes an important condition for its successful prosecution. Inasmuch as the task of party merger is conducted between parties representing the interests of different classes and strata of the working masses, it is possible, only when based on the democratic principle, to turn the two parties into one party completely unified in organizational and ideological terms.

Our party, adopting a decision on the merger at an expanded joint session of the central committees of the two parties, arranged for partywide discussion of a draft party program and compact, thus making the task of party merger conducted upward from the bottom.

Thus by building a mass party by the method of merging the two parties it was possible to consummate smoothly within a very short period the difficult and complex historic task of founding a unified party of the working masses. In this way it was possible to rapidly increase the party ranks and further enhance the leadership position of the party among the broad masses, and insure the decisive superiority of the revolutionary force over the counterrevolutionary force.

Our party's experience graphically shows that for the party of the working class to found a unified party by the method of merger with other working people's parties constitutes the correct method to prevent the division of the revolutionary force, firmly realize unified leadership for the working masses, and build a mass party on a broader social class base.

Our party's important experience in building a mass party is also that the party of the working class, even as it develops into a working people's mass party, has thoroughly defended its own class character.

To defend the class character of the party is a principled question arising in the construction of a mass party. Inasmuch as the construction of a working people's mass party has its objective in even better insuring the leadership of the working class, the party can, only when it thoroughly defends its class

character, conduct the task of building a mass party thoroughly to suit the interests of the working class.

The question of defending the class character of the party arose as an even more pressing question relative to the development of our party into a unified party of the working masses by merger with the Sinmin Party, a petit bourgeois party. At the time surfaced from among certain people the phenomenon to use the merger as an opportunity to give up the revolutionary thought of the working class and weaken the organizational discipline and unity and solidarity of the party. This was essentially a dangerous tendency to turn the party into a club for the working masses, into an organization of friendship for the petit bourgeoisie. Without defending the basic character, the working class character of the party it was impossible to overcome such rightist tendency or to conduct the construction of a mass party on sound foundations.

Our party, with a view to thoroughly defending its working class character even as it was developing into a working people's mass party, firmly maintained its guiding thought and revolutionary party organization construction principle.

The party's character is above all determined by the party's guiding thought, the leader's revolutionary thought. If the party of the working class firmly maintains the leader's thought as its guiding thought and thoroughly insures its purity, it can defend its basic character, the working class character, even if certain change occurs in the ratio of working class elements.

By firmly maintaining the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, as the unitary guiding thought and building the party in accordance with the chuche-oriented line of revolutionary party organization construction even though in the course of our party developing into a working people's mass party the peasants came to account for a preponderant ratio of component elements of the party up to a certain period because of the characteristics of socioeconomic relations in our country, it has been possible to thoroughly defend the working class character of the party and strengthen and develop ours into a truly revolutionary and militant party.

Next, what is important in the experience gained by our party in building a mass party is that of having correctly combined the quantitative growth and qualitative solidification of the party ranks.

The great leader Comrade Kim Il-song taught as follows:

"We must positively increase the party ranks. We must make the strength of the party ceaselessly grow, embracing large numbers of advanced elements among working people such as the workers. At the same time, we must make efforts to thoroughly organize the party qualitatively." ("A Collection of Writings of Kim Il-song," Vol 2, pp 383-384)

To correctly combine the quantitative growth and qualitative solidification of the party ranks is a principled demand which must be maintained invariably in building a mass party.

Increasing the party ranks is a precondition for building a mass party. Only by ceaselessly increasing the party ranks is it possible to rationally deploy the party force in all areas of the revolution and construction and strengthen the kindred ties with the broad masses, and the party can satisfactorily perform its role as political leader of the masses of people.

Our party, with a view to expanding and strengthening the party ranks on a broader base following the merger, accepted into party membership not only the working class but also working peasants and intellectuals, working people in large numbers strong in patriotism and revolutionary spirit even though they had not yet sufficiently armed themselves with the communist ideology.

This was a scientific guideline based on a correct analysis of the composition of our country's inhabitants and their actual conditions, and a revolutionary guideline which made it possible to strengthen and develop ours into a powerful mass party of the working people in a short period to suit the mass character of the party.

Through the struggle to carry through the new guideline for the growth of the party, the party ranks increased rapidly, and the party came to be more thoroughly rooted among the broad working masses. The number of party members at the time of the merger of the two parties in 1946 was 366,000 which grew to 708,000 by January 1948. This graphically proved the correctness of the guideline for broadly accepting workers and at the same time peasants and working intellectuals into the party ranks.

By quantitatively increasing the party ranks alone it is impossible to solidify the party or for the party to fully perform its role as general staff of the revolution. Inasmuch as the genuine might of the party lies through and through in its qualitative solidification, it is imperative to keep the qualitative solidification ceaselessly abreast with the quantitative growth of the party ranks.

Our party, putting in the forefront qualitative solidification in step with the rapidly growing party ranks as a central question in the construction of a mass party, set forth the tasks for the qualitative solidification of the party such as the strengthening of party cells, the improvement of party ideological work, and the insuring of the organizational, ideological unity of the party. What occupies a most important place in the qualitative solidification of the party is that of bringing up core elements within the party and ceaselessly increasing their ranks.

To bring up the core elements of the party and go forward to ceaselessly increase their ranks was an invariable organizational line firmly maintained by our party in building a mass party.

Of course, within our party excellent advanced elements of the working people such as the working class had been embraced from the outset. However, inasmuch as our party, merging with the Sinmin Party, a petit bourgeois party, rapidly developed into a working people's mass party, and again, as in addition to the communists, those who had not yet thoroughly armed themselves with the communist ideology joined the party ranks, the politicoideological preparedness levels

and standards of party members could not but be varied. Under such circumstances it was a difficult, arduous thing to bring up several hundred thousand party members as identical communist revolutionaries at a stroke. Therefore, in order to qualitatively solidify the party ranks, it was imperative to go forward to bring up all party members as fervent communist revolutionaries by the method of bringing up core elements first within the party and enhancing their role in ceaselessly increasing new core elements.

To bring up the core elements of the party and go forward to ceaselessly increase their ranks was the fastest way to eliminate the difference in the preparedness levels and standards of party members surfacing relative to the rapid growth of the party ranks, bring up all of the party members as genuine communist revolutionaries, and strengthen the party cells constituting the basis for strengthening the entire party.

With party members growing up rapidly as chuche-oriented communist revolutionaries infinitely faithful to the party and the leader and party cells strengthened into militant organizations through the struggle for qualitative solidification of the party, the party ranks have been solidified qualitatively, and the combat strength and leadership role of the party have come to be enhanced further.

The practical experience of our party shows that only by correctly combining the quantitative growth and qualitative solidification of the party is it possible to successfully overcome the leftist and rightist tiltings surfacing in increasing the party ranks and admirably carry out simultaneously both the task of quantitative growth and the task of qualitative solidification of the party.

In the struggle to build a working people's mass party under the sagacious leadership of the great leader Comrade Kim Il-song, our party has gained truly priceless experiences.

The priceless experiences gained in the construction of a mass party have great significance in strengthening and developing our party and in developing and enriching the experience in the construction of a revolutionary party of the working class.

The experiences of our party in the construction of a mass party have been gained in the course of building a new type of revolutionary party of the working class, and as such, hold rich contents such as the principle and method which must be strictly adhered to in building a mass party. To carry forward and develop these experiences constitutes an important guarantee which makes it possible to go forward to strengthen and develop our party ceaselessly.

Our party, by uniquely solving the question of party construction of the working class with the immortal chuche ideology held as a guiding principle to suit the new contemporary conditions and by building a working people's mass party, has made a great contribution to enriching the historical experience in building a revolutionary party of the working class. The experiences gained by our party in building a mass party illuminate a clear road especially for those countries which used to be colonial, semicolonial societies in bygone days, to building a revolutionary party.

Our party's experience in the construction of a mass party has already had its correctness and truthfulness proved to the hilt through our party construction and our country's revolutionary practice, and is displaying an immense vitality.

The great achievement and precious experience of the respected and beloved leader Comrade Kim Il-song in building a mass party are being brilliantly defended, developed and enriched by our Party Center today.

All the theories and guidelines enunciated by our Party Center such as the guideline for setting up partywide in an orderly manner a system for work with people and thoroughly establishing the great-leader-style work method and the guideline for correctly combining the class line and the mass line in work with the masses and thoroughly uniting the masses of all strata around the party, constitute a precious ideotheoretical weapon which must be firmly grasped in our party construction and activity to suit the demands of conversion of the whole society to the chuche ideology.

Today our party, forming kindred ties with the masses, are enjoying the absolute support and trust of the masses of all strata, and our people, entrusting their destiny altogether to the party, are staunchly fighting, following the party. It is one of the immortal achievements scored by the glorious Party Center to have strengthened and developed ours into a great party becoming a complete whole with the masses deeply rooted among the masses of people and energetically pushing ahead with the revolution and construction.

By thoroughly defending and carrying forward and developing the precious achievements and experiences in party construction, we shall go forward to glorify ours forever as a glorious chuche-oriented revolutionary party.

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BOLD PLANNING AND THOROUGH ORGANIZATIONAL WORK

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[Article by Kwon Chin-sang]

[Text] Bold planning and thorough organizational work are part of the basic characteristics of the leadership art of our party.

The leadership art is a question bearing on the method, ingenuity, and skill of the party of the working class in organizing and mobilizing the masses of people in the revolutionary struggle and construction task, and as such, an important criterion showing the might and leadership power of the party.

The party of the working class, if only it possesses a correct leadership art, can ably organize and mobilize the masses of people in the revolution and construction to suit the basic demands of revolutionary leadership, and victoriously move the socialist, communist cause forward.

Bold planning and thorough organizational work are the mass leadership method which the party must firmly maintain in organizing and mobilizing the masses in the revolution and construction.

Bold planning makes a high goal set in any task, ample preparations made broadly, and the task pushed daringly.

To set a high goal which is realistic and dynamic, is a priority requirement in bold planning. Only by setting a high goal is it possible to think daringly, make planning and blueprinting boldly, and go forward to launch work on a big scale. Bold planning aimed at a high goal makes work energetically pushed forward always with farsighted aspirations and exuberant desires looking to the prospects of the developing revolution with foresight.

Thorough organizational work is an important factor guaranteeing success in work which has been scientifically planned and arranged. However bold the planning, unless it is underpinned by organizational work for its successful prosecution, success cannot be scored.

Concrete organizational work is an indispensable requirement in successfully occupying the planned target. By thorough organizational work come to be

formulated a rational method and measures aimed at attaining the high goal. Only keeping thorough organizational work abreast with bold planning is it possible to go forward to admirably carry out the difficult and complex task arising in the revolutionary struggle and construction task.

Thus bold planning constitutes the first process in thinking out and blueprinting all tasks, and thorough organizational work is an important guarantee which makes it possible to successfully occupy the high target.

Our party is a tested leader leading our revolution and construction along the one road of victory with bold planning and masterful organizational skill.

The glorious road the Korean revolution has walked is a prideful travel in which our party has always boldly planned and blueprinted all tasks, and with an indefatigable energy and tested organizational skill, has sagaciously led the revolution and construction.

The great leader Comrade Kim Il-song, who early on set out on the road of revolution personally shouldering the fate of the times and the revolution, has illuminated the road ahead for our revolution brightly with the rays of the chuche ideology, and led the Korean revolution with his tested leadership along the one road of victory and glory.

The respected and beloved leader Comrade Kim Il-song, looking not only into the near future but into the distant future as well, has unfurled a grand blueprint in each stage of the revolution and set the brilliant example of energetically pushing ahead with the revolution and construction with bold planning and matchless organizational skill.

It is the matchless leadership feature of the great leader Comrade Kim Il-song to set a high goal based on his wisdom of seeing a thousand li ahead, on his grand plan and scientific calculation.

The great leader Comrade Kim Il-song taught as follows:

"We must always set a goal still better than now and struggle for the attainment."
("A Collection of Writings of Kim Il-song," Vol 17, p 102)

The great leader Comrade Kim Il-song, even as he carries out the revolutionary task at one stage, arranges the next stage's task with foresight, and clearly looking to the future of the revolution, unfurls bright prospects.

With the great leader Comrade Kim Il-song leading our revolution at the helm, in our country already in the period of the anti-Japanese revolutionary struggle against the Japanese imperialists a great program began striking roots for the construction of a new fatherland, and in the period of the democratic revolution sound foundations came to be laid for the socialist revolution, and amid the sea of fire of the war a grand blueprint came to be unfurled for postwar rehabilitation and reconstruction. With the road ahead for us illuminated by the grand program and blueprint drawn up by our great leader, our people have always been able to vigorously move forward, and our revolution, smashing every extant common knowledge and concept, has been able to ceaselessly advance onto a new higher level.

The great leader Comrade Kim Il-song, always with concrete guidance in leading the revolution and construction, has sagaciously led our party and people in occupying the target set high.

It is the revolutionary leadership method the great leader Comrade Kim Il-song firmly maintains that every time he sets forth a new task, he enunciates the concrete direction and method of the realization and that once a matter is arranged, he energetically pushes ahead with it to completion.

The respected and beloved leader Comrade Kim Il-song always closely combines general guidance and particular guidance in leading the revolution and construction, seizes upon the central link and focuses strength on it and goes forward to resolve it by the annihilation battle method, and sagaciously leads the struggle personally in the field to carry through the policy of the party. Our great leader's concrete and thorough organizational work, matchless organizational skill has become a firm guarantee which has made it possible for our people's revolutionary struggle and construction task to move forward ceaselessly onto a new higher stage along a straight road.

With the matchless leadership art of the great leader Comrade Kim Il-song brilliantly embodied, our people were able to carry out in a mere 20 days the struggle to liquidate the feudal land ownership relations which had prevailed for millennia and so, too, the socialist remaking of production relations in the short period of no more than 4-5 years after the war, and perform the miracle of accomplishing the historic task of industrialization in the very short span of 14 years, a task which others had taken several centuries to accomplish. Indeed all the epochal transformations and miraculous achievements scored in this land are precious fruits brought by the great leadership art of the respected and beloved leader Comrade Kim Il-song who, unfurling bold planning, leads our revolution and construction with tested organizational skill.

The tested leadership art of our party is being more brilliantly embodied on the new historic march route toward conversion of the whole society to the chuche ideology.

Conversion of the whole society to the chuche ideology set forth by our party is a struggle slogan on a higher stage for continually deepening and developing and consummating to the end our revolution which has been charted and developed under the banner of the chuche ideology. With this slogan set forth our people have come to have a militant program which they must strictly adhere to for the sake of the ultimate victory of the chuche cause, and staunchly move forward, confidently looking to the bright future of Communism.

Our party, setting forth the militant slogan for conversion of the whole society to the chuche ideology and with bold planning and revolutionary launching power, is leading this lofty historic task at the helm.

The decade of the 1970s in which a new turnaround occurred in the attainment of the cause of conversion of the whole society to the chuche ideology, is shining as a prideful decade in which the might of our party's leadership art was graphically proved.

The bold struggle targets set by our party with a view to remolding all areas of the revolution and construction in accordance with the demands of the chuche ideology contain one and all farsighted plans and high demands which are beyond imagination under normal circumstances.

Because of the presence of our party's revolutionary launching power and bold practicing skill, every target, however tigh, and every task, however difficult, are bearing great fruits in our country.

To break through head on the barriers standing in the way, to score a breakthrough and boldly rush forward is our party's revolutionary leadership method.

Our party, even as it grasps and guides in a unified way such enormous tasks arising in all areas of the revolution and construction, once it blueprints and arranges matters, is timely carrying them out to the end with uncommon revolutionary launching power and thorough organizational work.

The revolutionary boldness of looking into the distant future of the revolution and setting a high goal based on a grand plan; the persistent launching power of pushing with resoluteness matters, once arranged, and making brilliant achievements scored; the organizational skill of setting in motion the revolutionary fervor and positiveness of the masses and mobilizing all party, all country, and all people in the attainment of one goal--precisely herein lies an important characteristic of our party's leadership art.

Our party's bold planning and persistent launching power and tested organizational skill have become a firm guarantee which has made it possible to achieve ceaseless leap forward and innovation in the revolutionary struggle and construction task to suit the demands of conversion of the whole society to the chuche ideology.

With human-remolding work, nature-remaking work, and society-remaking work energetically pushed under the sagacious leadership of the party, man and society and nature are changing out of recognition, and our revolution is ceaselessly leaping onto a new higher level.

Just as it did bring about a great upsurge in the great socialist construction of the 1970s by making unprecedentedly bold planning and launching an indefatigable energetic activity with spirited organizational guidance work, our party, today too, is performing ceaseless miracle and innovation astounding the people of the world on all fronts of socialist construction.

That today with the movement to capture the red flag of three revolutions and the movement to learn from the example of unsung heroes getting more organized and positivized partywide, societywide, a great change has taken place in the ideomental features and way of work of party members and working people and that a new revolutionary upsurge is being brought about in all branches of the people's economy, constitutes energetic testimony to the uncommon revolutionary launching power and tested organizational skill of our party.

That amid the majestic struggle march for the creation of "the speed of the '80s" Komdok's constructors completed in the short period of no more than one year the enormous construction project aimed at building the capacity of dressing

15 million tons of ore and that astounding miracles are being performed in nature-remaking projects such as the Namp'o Floodgate Project, the T'aech'on Power Plant Construction Project, and the 300,000 Chongbo Tideland Reclamation Project bears vivid testimony to the leadership might of our party for the revolutionary struggle and construction task.

Truly, our party's bold planning and tested guidance are becoming a strong motive power producing many miracles and exploits and the source of strength making our revolution dynamically move forward ceaselessly toward a higher goal.

The leadership method of our party energetically leading the masses to the revolutionary struggle and construction task with bold planning and thorough organizational guidance work is the revolutionary work method and way of work which the functionaries must always firmly maintain in mass guidance.

The enormous revolutionary task facing us today calls upon all functionaries to always boldly blueprint and thoroughly organize work, embodying the leadership art of the party, and go forward to perform miracle and innovation everywhere.

Our functionaries are commanding personnel of the revolution shouldering the noble duty to precisely execute the policy of the party to suit the lofty will of the great leader Comrade Kim Il-song and the grand plan of the party. Only if the guidance functionaries, who are in the driver's seat of the revolution, boldly blueprint and concretely plan and coordinate organizational guidance work with exuberant work desires and revolutionary fervor, can they timely and precisely carry through the line and policy of the party.

The great leader Comrade Kim Il-song taught as follows:

"Bold planning, able command, and energetic political work--this is the important key to victory in the rewarding struggle to carry through the decisions of the Sixth Party Congress." (Book "New Year's Message," 1 January 1981, p 13)

The historic sixth congress of our party set forth the grand 10 major prospective targets of socialist economic construction. The new prospective targets represent an awesome economic construction program unprecedented in our country's socialist economic construction history, and a milestone in great leap forward aimed at turning our country into a more developed work-ranking economic power.

Our people, loftily upholding the appeal of the party, are performing new miracle and exploit day after day in the rewarding struggle to attain the new prospective targets. At present our people's ideological preparedness and revolutionary fervor are very intense and the national economic circumstances, too, are very good. What arises as an important question in more staunchly launching the struggle for the creation of a new march speed, "the speed of the '80s," is that of the guidance functionaries going forward to correctly organizing and command the economic construction battle.

Only if all guidance functionaries boldly plan and thoroughly organize the economic construction struggle to suit the demands of the developing realities and the heightened revolutionary fervor of the producer masses, will ceaseless miracle and innovation be brought about in production and construction, and our march movement quickened extraordinarily. Bold planning, thorough organizational work--precisely this is an important guarantee for bringing about a great revolutionary upswing and occupying the grand prospective targets ahead of schedule.

The guidance functionaries, by making bold planning and ably organizing and commanding the economic construction struggle with an ever more intense faith and courage, must energetically call all party members and working people to the all-out march.

The guidance functionaries above all must possess the work attitude to always think boldly and practice boldly.

The revolutionary must always be bold. In whatever work, he must know how to think broadly and look into the distant future, and have the stern will and vigor to break through whatever barriers. Failing to courageously move forward, timidly looking before and after, is not the work attitude of the functionaries of the era of making revolution, and with such work attitude it is impossible to lead today's formidable march movement at the forefront. Our reality advancing extraordinarily fast with the spirit of the speed battle joined to the chollima and the unprecedentedly enormous revolutionary task facing us call upon the functionaries to conduct work with the revolutionary attitude of boldly thinking and practicing.

Only if they conduct work with the attitude of boldly thinking and practicing, will they come to boldly make ample preparations for whatever work and be able to push the work revolutionarily with resoluteness. When taking a positive and militant stand, it will give them the courage even to break through a wall, but afraid of barriers and grumbling about conditions, they will become unable even to go through an open door.

The guidance functionaries, viewing all questions with a revolutionary eye, whatever the conditions, must go forward to boldly practice, and thoroughly planning and coordinating all tasks, must push ahead with them to the end.

The guidance functionaries, also with the revolutionary ethos of keeping up continuing forward movement, continuing innovation, must organize and execute all tasks.

Revolution is a struggle between the new and the old, and amid this struggle society develops ceaselessly. Only if the functionaries conduct work with the attitude of making ceaseless forward movement and innovation, can they always set a high goal and energetically move all tasks forward filled to overflowing with exuberant work desires and revolutionary fervor.

In order to make ceaseless forward movement and innovation, they must be strong in progressiveness. When taking the progressive stand, they can view everything

with a new eye and go forward to revolutionarily organize and launch all tasks to suit the demands of the developing realities.

In order to go forward to work with the ethos of making ceaseless forward movement and innovation, it is imperative to thoroughly repudiate senility and stagnation, sloth and laxity.

Senility and stagnation, sloth and laxity are the basic obstacles standing in the way of our forward movement.

Without overcoming the phenomenon of senility it is impossible to launch all tasks exuberantly and militantly with the vigor of youth. If the functionaries fall a victim to the old viewpoint, they will become unable to correctly see the developing realities and in consequence, they will be unable to boldly plan and blueprint work or to properly conduct organizational work to successfully carry out their assigned task.

The functionaries must always set a high goal consistent with the revolutionary mettle of our people fond of making revolution, fond of struggling, and go forward to boldly launch all tasks, and strongly struggle against the slightest element of the erroneous phenomena such as conservatism, passivity, and empiricism obstructing the forward movement.

An important question arising in making proper planning and laying the groundwork for organizational work is that of ceaselessly deepening the task to routinely ascertain, grasp, and sum up work and rearrange it.

To deeply ascertain and grasp the actual state of work, concretely sum it up and rearrange it is an important demand for the success of bold planning and thoroughly organizational work.

Only by understanding the actual state of affairs well is it possible to boldly blueprint all tasks and correctly seek out the method for their prosecution, conducting summation work on a routine basis, and push ahead with all matters, once arranged, to the end without giving them up halfway.

Realities develop ceaselessly, and new tasks arise one after another.

The functionaries must go forward to ceaselessly deepen organizational work to suit the demands of the developing realities wherein complex and diverse revolutionary tasks arise one after another for the first time. Only then, even when ten different tasks, twenty different tasks are assigned them, can they successfully carry them out all together in a timely manner without missing any one of them. Functionaries who insure various tasks arising in a diverse manner without missing any one of them on the highest standards; functionaries who know how to push ahead with work with a view to the future with a tight grip on the whole even as they carry out urgent tasks arising in production and construction--precisely such functionaries are able functionaries possessing organizational skill and commanding ability.

In order to boldly plan work and concretely lay the groundwork, it is important that they possess a high politicoadministrative standard and be well versed in their work.

In doing whatever work, with their subjective desires alone they cannot do it substantially. To the extent of their knowledge, people come to accept what they see, hear, and feel. Knowledge is none other than strength, and only with knowledge is it possible to go forward to confidently work, looking ahead. Only with rich knowledge is it possible to seek out a correct methodology and ingenuity for moving work forward and go forward to successfully solve scientific and technological questions arising in production and construction as well.

Failing to familiarize themselves with their work and falling short of the necessary standard, they cannot boldly blueprint all tasks and push ahead with them to suit the demands of the developing realities. The functionaries, only by joining high knowledge to their burning enthusiasm, can go forward to energetically quicken today's formidable revolutionary march movement.

Inasmuch as ours is an era of science and technology, it is impossible to take one step forward without knowing science and technology. Only if the functionaries are thoroughly prepared in politicoideological terms and possess the knowledge of modern science and technology, can they go forward to ably organize and command the complex and enormous economic construction battle.

The guidance functionaries must thoroughly arm themselves with the policy of the aptry, on the one hand, and familiarize themselves with their work, know well the trend of modern science and technology, and go forward to ceaselessly improve their enterprise management standard as well.

In this way all functionaries, by energetically quickening our people's new revolutionary march movement with bold planning and masterful command, shall admirably discharge their basic responsibility as commanding personnel of the revolution.

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TO INSURE PHILOSOPHICAL DEPTH IS A BASIC QUESTION ARISING IN THE PRODUCTION OF LITERARY AND ART WORKS

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[Article by Han Chung-mo]

[Text] To insure philosophical depth in a work is an important guideline our party firmly maintains in socialist, communist literature and art construction. This guideline of the party is a guiding principle that graphically illuminates the road of making literature and arts developed to suit the demands of the new era and the aims of the masses of people and of making them still better contribute to the attainment of the chuche revolutionary cause.

Literary and art works having philosophical depth play a great role in revolutionarily indoctrinating people and calling them to the revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"Literature and arts are charged with a great role in indoctrinating working people the communist way and revolutionizing, working classizing the whole society." ("A Collection of Writings of Kim Il-song," Vol 25, p 282)

To serve to ideologically indoctrinate people is the basic mission of literature and arts. Literature and arts perform an important function through a vivid canvas of human life in remolding people's ideological consciousness and bringing them up as energetic beings, and because of that, occupy a unique place and play a peculiar role of their own in social life and in the revolutionary struggle.

If literary and art works are to acquit themselves fully of their mission in revolutionarily indoctrinating people, they must have high ideartistry. Literary and art works, only if they have a high ideological spirit and a lofty artistic character, can greatly move people and exert a great influence on their ideomental world.

The philosophical depth of literary and art works determines both the profundity of their ideological contents and the dignity of their artistic portrayal. Literary and art works which have depicted philosophically in depth the

beautiful and noble ideological feelings of social beings and their world in life, have a high politicoideological character and artistic value, and manifest a great influencing power in indoctrinating people.

To say philosophical depth in literature and arts bespeaks the qualitative characteristics of weighty and dignified literary and art works which, artistically generalizing the intrinsic nature of life and elucidating questions of great social significance on a lofty artistic plane, have enunciated a profound thought in an impressive way.

The ideological spirit and artistic character of literary and art works depend on the depth of portrayal generalizing the intrinsic nature of life, and are insured by presenting significant human questions and solving them in depth in accordance with the logic of life. Works that have artistically generalized the intrinsic nature of life through the portrayal of living social beings and elucidated in depth questions of social significance, have high ideartistry, teach people the truth of life, and illuminate the road of rewarding struggle for a genuine living.

To insure the philosophical depth of a work is a basic question arising in turning literature and arts into the genuine communist anthropology.

Literature and arts are an anthropology. The intrinsic nature of literature and arts which are an anthropology, lies in portraying living social beings and serving social beings. Literature and arts, by vividly portraying living social beings and their life and enunciating significant human questions in depth, become an admirable textbook making people learn the truth of life and leading them along the road of a genuine living.

Life reflects people's lofty ideological feelings and when pregnant with earnest and significant human questions, comes to take on a philosophical nature; and literary and art works reflecting such human life in depth come to have philosophical depth.

To insure philosophical depth in literary and art works constitutes a firm guarantee which makes the intrinsic nature of literature and arts as anthropology correctly come alive and turns socialist literature and arts into the communist anthropology.

Socialist literature and arts are essentially the communist anthropology. To insure the philosophical depth of a work is a question that must necessarily be solved in turning literature and arts into the communist anthropology, and philosophical profundity constitutes a basic characteristic determining the high politicoideological character and artistic value of a work that has embodied the demands of the communist anthropology.

The communist anthropology is a new anthropology resting on the philosophical basis of the great chuche ideology. The communist anthropology views and portrays social beings from the chuche viewpoint and calls for solving human questions based on the principle of the chuche ideology. To say to view and portray social beings from the chuche viewpoint bespeaks the faithful portrayal

of the features of the masses of people going forward to acquit themselves fully of their responsibility and role as the masters of the revolution and construction, and to say to solve human questions based on the principle of the chuche ideology means to elucidate artistically in depth the question of defending the independent stand and attitude of social beings and adding luster to their political life.

To faithfully portray people from the chuche viewpoint and solve the human question in depth based on the principle of the chuche ideology, because it artistically typifies the most profound nature of human life in the chuche era, a new historical era, and gives an artistic answer to a most significant question presented by our era of making revolution, makes the philosophical character graphically embodied in literary and art works.

The immortal classic works personally written by the great leader Comrade Kim Il-sung during the glorious anti-Japanese revolutionary struggle, because of embodying the principle and demands of the chuche ideology in creating the portrayal of social beings and solving the human question, have become the brilliant example of literary and art works having philosophical depth, the genuine communist anthropology. Immortal classics such as "Sea of Blood," "The Fate of a Member of the Self-Defense Team," and "Flower Girl" constitute classic models that have elucidated the great truth of the revolutionary struggle through the life and fate of common people, through the process of their character being built.

Literary and art works, when faithfully and vividly portraying social beings and life and giving a philosophical answer to a pressing question arising in the life of the people struggling to work out their destiny and enjoy a genuine happiness, can become a mirror of the times providing people with precious knowledge and lesson, a guide in life leading human life along a correct road. Precisely herein lies the ground that the insuring of the philosophical depth of works turns literature and arts into the genuine communist anthropology.

To insure the philosophical depth of works is also a basic question arising in developing literature and arts to suit the demands of the chuche era, the demands of our country's developing revolution.

If literature and arts are to become truly valued, they must truthfully reflect real life to suit the demands of the times and the revolution. As the times change and society develops, people's ideomental features and life change, and accordingly, the content and form, social character and ideoartistic characteristics of literature and arts reflecting them also come to change and develop. The philosophical nature of works, too, depending on the content of life the works reflect, comes to change, and the more the realities develop, the more it comes to be deepened.

Life in the chuche era in which the masses of people, who have entered the stage of history as the masters, go forward to work out their destiny independently and creatively, in our era of making revolution brimming with awesome historic events and revolutionary transformations, holds a rich philosophical content more than in any other era. The revolutionary life of our people who, under

the sagacious leadership of the great leader and the glorious Party Center, go forward staunchly to step up the conversion of the whole society to the chuche ideology with an intense awareness as the masters of the state and society in order to completely enjoy an independent and creative life, is brimming with a profound philosophical content.

Today in our society where the three revolutions--ideological, technological, and cultural--are being energetically pushed and the movement to learn from the example of unsung heroes and the film efficacy struggle are widely under way, the genuine social beings of the new era, the chuche-oriented communist social beings who, infinitely faithful to the party and the leader, think and act wherever, whenever, in accordance with the demands of the chuche ideology, are growing up in large numbers, and all aspects of social life are being transformed to suit the demands of the chuche ideology.

If our literature and arts are to be developed onto an even higher plane to suit the demands of the developing realities, it is imperative of necessity to search this rewarding life of our people for the first time, select an ideological kernel, a seed with philosophical weight pregnant with a significant human question, an important social question, artistically cultivate it, and enunciate a profound thought taking on a philosophical nature amid an impressive portrayal.

The reason songs "We Will Walk Only One Road Eternally," "Ten Million Li Following Our Leader, Ten Million Li Following the Party," and "Our Faith Is One" so move people's hearts and are so popularly sung lies in their deep philosophical nature. These songs sing philosophically in depth the burning loyalty of our party members and working people intent on attaining the chuche revolutionary cause generation after generation to the end, following the leadership of the glorious party with that faith, that will with which they have staunchly walked the formidable road of revolution loftily revering solely the respected and beloved leader Comrade Kim Il-song as the great leader over more than half a century from that day of glory when early on the Korean revolution began dawning.

With the guideline for insuring philosophical depth in the production of works embodied under the sagacious leadership of our party, our literature and arts, consummating new features both in terms of their ideological dimension and artistic dimension, are energetically contributing to the conversion of the whole society to the chuche ideology. The high ideartistic standards and cognitive indoctrination significance of our chuche literature and arts which have comprehensively and brilliantly blossomed and developed today are related to the fact that they portray philosophically in depth the beautiful and noble mental world of the social beings of the new era and give profound philosophical answers to the questions of intrinsic significance in the attainment of the chuche revolutionary cause.

Indeed philosophical profundity is becoming an intrinsic attribute determining the high value and dignity of our chuche-oriented and revolutionary literature and arts, an important factor guaranteeing a great cognitive indoctrination function.

Writers and artists, by continuing to thoroughly carry through the guideline of the party for insuring the philosophical depth of literary and art works, must firmly defend and further glorify the brilliant achievement scored by our party in the literary and art task, and turn our literature and arts into the genuine communist anthropology energetically contributing to the conversion of the whole society to the chuche ideology.

Here, what is important is that of elucidating on a high artistic plane the urgent and significant question in people's life and struggle, a profound philosophical question of social beings.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Literary and art works, only if, in reflecting not only the struggle for socialist construction but also wherever kind of life, they present an urgent and significant question in the struggle and life of the people of our era and solve it to suit the aim of the masses of people, can become the valuable."
[No bibliographic reference given]

To solve a significant question and enuciate a profound thought through specific life is an intrinsic characteristic of literature and arts and the law of the production process of works.

The value and dignity of literary and art works are influenced depending on what kind of question is presented and how the question is solved. The philosophical depth of a work, too, depends on how significant a question is presented and how deeply the question is elucidated. Literary and art works, when they elucidate on a high artistic plane the philosophical questions of social beings such as the working out of people's destiny, human dignity and value, and the reward of a genuine living, come to insure the philosophical profundity of the ideological content.

To give prominence to the question of the independent stand and attitude, the question of sociopolitical life in literature and arts has key significance in elucidating in depth the philosophical question of social beings. For people, social beings holding the independent stand and attitude as life, it is truly a rewarding life to struggle to defend and glorify the independent stand and attitude. Therefore, the question of the independent stand and attitude is the most significant human question, the most important social question, and as such, takes on a deep philosophical nature.

What constitutes the basic content of the question of the independent stand and attitude to which literature and arts give prominence, is the question of sociopolitical life. To say that for people, social beings, the independent stand and attitude is life means political life. Sociopolitical life is incomparably dearer than physical life, and it is in going forward to glorify political life where the reward of the genuine living of social beings lies.

Literature and arts, only by presenting and solving precisely the question relative to political life, can make people hold a correct viewpoint and

attitude toward life, the revolutionary view of life, and lead them along the road of rewarding struggle, the road of the genuine living of an eternal life even after death.

The value of the human question dealt with in literary and art works is influenced depending on what kind of a model social being is given prominence. Without admirably portraying on the high plane of the contemporary spirit a typical social being capable of becoming a model in people's life and struggle, it is impossible to give prominence to an important and worthy question presented by the times and life or to elucidate a profound thought. Literary and art works, only by creating the typical image of a genuine social being of the new era, a church-oriented communist social being, can elucidate in depth the question of the independent stand and attitude, the question of political life.

The decisive role of the leader in the advance of history and in the revolutionary struggle, the faithfulness of the revolutionaries and the people to the party and the leader, fervent love for the fatherland and revolutionary comradeship, are questions of important social significance in going forward to defend people's independent stand and attitude and glorify their political life, philosophical questions that must be elucidated in literature and arts. Literary and art works, only if they present and elucidate artistically in depth such significant questions through a typical social being of the new era, can enunciate the truths of life such as where are human dignity and value, what are the genuine happiness and reward of living, and what must be done by people to live in a manner worthy of human beings.

The reason feature film "County Party Responsible Secretary," touching people to the core, is today becoming the mirror of the task and life for indoctrinating functionaries as bona fide revolutionaries, lies in that through the portrayal of the leading character Ch'a Sok-pin the film gives philosophical answers to the questions as to what kind of features and qualifications the functionaries must possess and how to work in order to acquit themselves fully of their loyalty to the party and the leader.

At the base of all the thinking and activity of Ch'a Sok-pin, the leading character of the film, is his infinite faithfulness to the party and the leader, and running through all his work and life is his one heart of loyalty. The scene in which Ch'a Sok-pin, tearing up the application for an additional supply of heavy oil, sternly criticizes the chief engineer as one capable of turning into a treacherous person in a moment solely for his interests alone and earnestly explains what kind of people the party needs, energetically proves in artistic terms the truth of life that only he who eternally walks one road following the party and the leader with one faith, whatever the environment, can become a loyal person sharing destiny with the party. In the film, the scene in which Ch'a Sok-pin persuades his only daughter to become a teacher at a coal mine branch school is a meaningful canvas which heuristically teaches that only he who always knows how to observe his revolutionary ethics, never forgetting the benevolence of the party and the leader, can glorify his whole life with loyalty and go forward to live in a rewarding manner. Because in this way he has engraved his faithfulness to the party and the leader in his heart as his revolutionary convictions and ethics, the leading character Ch'a Sok-pin feels the greatest happiness and reward, earnestly saying

"Now ... the party can breathe easy! The party" upon hearing the news that the earnest efforts made without sleeping and eating in order to solve the question of power generation of the Okch'on River Power Plant have at last succeeded in increasing the coal production by 2,000 tons, the key to the solution of the question, and in igniting the start-up fire in the furnace.

Literary and art works, only if in reflecting whatever kind of life they present the philosophical question of social beings and elucidate it on a high artistic plane, can teach people what the reward and happiness of a genuine living are and become an admirable ideomental food nourishing them as chuche-oriented communist revolutionaries infinitely faithful to the party and the leader.

To generalize in artistic terms the intrinsic nature of human character and life is an important condition for insuring the philosophical depth of literary and art works.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Even though the philosophical depth of a work is one that comes to emerge in generalizing the intrinsic nature of life, when the intrinsic nature of life is generalized as an abstract concept, it is impossible to insure the profundity of portrayal in art. In art, when broadly elucidating the intrinsic nature of human character amid vivid life and portraying the deep content of the plot analytically from diverse viewpoints, and when making the past life and the future life deeply thought of through life in one scene and making a mental picture drawn of the full features of social beings and life through one set of details, the portrayal comes to take on philosophical profundity."
[No bibliographic reference given]

The urgent and significant question arising in people's life and struggle is closely linked to the intrinsic nature of human life, and a worthy human question, a profound social question is pervasive in the typical life personifying the intrinsic nature of the times and society. Literary and art works, when generalizing artistically in depth the intrinsic nature of human character and life through a truthful and stirring portrayal, come to elucidate on a high artistic plane the human question of important social significance, the philosophical question of social beings, and enunciate a thought taking on a philosophical nature.

Literary and art works, only if in dealing with whatever themes they generalize the intrinsic nature of human life deeply and broadly in artistic terms, can enunciate a profound truth, a significant thought amid a stirring portrayal and lead people to a deep philosophical thinking about social beings and life.

To make human life and fate thought of philosophically in depth is an important characteristic of weighty and dignified literary and art works which have portrayed human character and life truthfully in depth. People, when seeing such worthy productions which have generalized the intrinsic nature of life

artistically in depth, come to deeply think about social beings and life, the times and society in but one scene and gain a precious knowledge and lesson there, and aim for what is beautiful and lofty.

If literary and art works are to realize the artistic generalization of the intrinsic nature of human character and life, enunciate a significant thought, and inspire people to do a deep philosophical thinking, it is imperative to make the portrayal intensive.

Intensification of the portrayal is an important method to deeply delve into the intrinsic nature of life and artistically typify it. Intensive portrayal which has generalized the intrinsic nature of life in depth, is quite capable of showing the big through the small, and making ten, a hundred understood through one. In a work, only by portraying intensively in depth but one character, one life, one plot, is it possible to make people think and understand many things through a small anecdote or detail.

If portrayal is to be intensified, it is imperative to make the depiction of details analytically in depth. In producing a work, only if life is detailed and human ideological feelings are concretely brought out, and the cross section of life in which human relations are formed and developed is delved into and intricately portrayed, is it possible to vividly enunciate the intrinsic characteristic of human character and the deep meaning of life.

Feature film "Wolmi Island," because it makes the portrayal intensive by delving into the concrete cross section of life and depicting the details in depth, is a weighty and dignified masterpiece which has made philosophical thinking spring, enunciating the intrinsic nature and deep meaning of life through but one scene. The scene in which the battalion commander visits the island the day after the hard-fought first day's battle and earnestly explains to the leading character Yi T'ae-un what the fatherland is, artistically generalizes the warm ideological feeling of our people who used to groan amid hard labor and impoverishment as colonial slaves under the Japanese imperialist rule but have now begun to enjoy for the first time a genuine living and happiness in the bosom of the fatherland retaken by the great leader, the rock-hard faith that the fatherland is none other than the great leader. The film through many details and scenes impressively shows the rock-hard faith of the heroic defenders of Wolmi Island that it is because of the presence of the great leader that our people have come to have a genuine fatherland, that the rewarding and happy life of today and tomorrow is guaranteed, their firm credo that it is in fighting with their lives for the sake of the fatherland retaken by the fatherly leader is where the road of loyally upholding and attending our leader and of eternal life even after death lies. In this way the film energetically encourages people with infinite loyalty to the great leader and with the spirit of genuine love for the fatherland to staunchly walk the one road of loyalty, whatever the adversity, for the sake of the party and the leader, for the sake of the fatherland and the people.

Literary and art works, only if amid such diverse and complex realities they search for the first time a typical life personifying the characteristics

and intrinsic social nature of the times and truthfully portray it, can bestow the high ideal of life on people and lead them along the road of a genuine living.

Literary and art works with philosophical depth presuppose the deepening thinking of creative staffers.

Literature and arts are the reflection of life by descriptive thinking, and their works are the products of thinking. Everything reflected in works is what has been selected, analyzed and evaluated, and artistically generalized in light of the ideological stand and artistic concept of the writers and artists. Therefore, if the writers and artists are to typify human life and insure the high ideoartistic value and dignity of their works, they must do deep creative thinking.

Creative thinking is not some "inspiration" that spontaneously emerges from the heads of creative staffers but is a reflection and expression of their ideoartistic preparedness levels. The writers and artists, only if their political insights and creative skills are high, can do deep thinking. The creative staffers must deeply study and master the immortal chuche ideology and the chuche-oriented literary and art theory, go into the seething realities and richly experience life, and ceaselessly enhance their artistic attainments and ingenuities. Only by so doing is it possible to do deep thinking and insure the philosophical depth of literary and art works.

Insuring the philosophical depth of works is a firm guarantee which makes our literature and arts developed further to suit the demands of the developing realities and the demands of the communist anthropology admirably embodied, and turns them into a genuine textbook on life, an energetic weapon of struggle contributing to the realization of the great task to convert the whole society to the chuche ideology.

The writers and artists, by thoroughly embodying the guideline of the party for insuring the philosophical depth of their works and producing still more of excellent literary and art works dignified in ideoartistic terms, shall admirably carry out their glorious mission as the standard bearer of the times energetically inspiring party members and working people to struggle for the attainment of the chuche revolutionary cause.

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THE GREAT TRADITION OF KOREAN-CHINESE FRIENDSHIP FORMED WITH BLOOD

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 39-43

[Article: "On the Occasion of the 33d Anniversary of Participation of the Chinese People's Volunteers in the Korean Front"]

[Text] This is the 33d anniversary year of participation of the Chinese People's Volunteers in the Korean front.

In commemorating this day, the Korean people express high respects to the late fighters of the Chinese People's Volunteers who gave their precious lives on the Korean front, and send militant greetings to the fraternal Chinese people and the officers and men of the Chinese People's Liberation Army.

Today our people, looking back with deep emotions on the unforgettable days of Korean-Chinese friendship during the Fatherland Liberation War, are doing everything in order to make the flower of the traditional Korean-Chinese friendship blossom in fuller bloom.

Korean-Chinese friendship is genuine friendship resting on proletarian internationalist solidarity.

The working class, from the first day it entered the stage of history, has always held solidarity as the most precious weapon in the struggle against international capital, and been charting the road of victory by the strength of solidarity.

Following the emergence of the socialist force, an unprecedented new relationship, a relationship of fraternal friendship and solidarity came to be formed between parties and states of the working class. This is a lofty relationship starting from the common objective and aim to attain the socialist, communist cause, from the same class position. Recorded in the history of the international communist movement are many stirring instances of internationalist friendship and solidarity between the class-oriented comrades-in-arms.

The history of Korean-Chinese friendship is a brilliant history in which a model of proletarian internationalist solidarity of the working class has been created.

The Korean and Chinese communists have unswervingly strengthened and developed their mutual friendship and solidarity throughout the historical period of national liberation, class liberation, and socialist, communist construction, and in the process, a genuine comradely relationship has come to strike deep and vigorous roots. The peoples of the two countries, Korea and China, have been struggling together and winning victory together in the interest of their common cause.

The mutual relationship between the peoples of the two countries, Korea and China, because of its deep historical roots, because of its invincibility, is becoming an extraordinary relationship of friendship, not an ordinary relationship. The relationship of Korean-Chinese friendship is indeed an inseparable relationship like the relationship between the lips and teeth, a relationship between the revolutionary comrades-in-arms, a kindred relationship formed with blood.

The participation of the Chinese People's Volunteers in the Korean front was a meaningful event that brilliantly embroidered the annals of Korean-Chinese friendship.

The great leader Comrade Kim Il-song taught as follows:

"The friendship and mutual cooperation between the peoples of the two countries, Korea and China, has a long history behind it. Particularly in the struggle against the U.S. imperialists the solidarity of the peoples of our two countries has been strengthened unprecedentedly." ("A Collection of Writings of Kim Il-song," Vol 12, p 185)

When the Chinese People's Volunteers participated in the Korean front, it was a time of the most formidable trial for our people. The U.S. imperialists, mobilizing enormous armed forces, were trying desperately to the death to do away with our republic in its cradle.

At a time when our people were waging a difficult fight with the U.S. imperialists in a showdown on which the fate of the fatherland hinged, the fraternal Chinese people dispatched volunteers organized with their outstanding sons and daughters to the Korean front under the banner of "resist America, aid Korea, safeguard the home, and defend the nation," and helped our just struggle with their blood. Officers and men of the Chinese People's Volunteers fought together with the officers and men of the Korean People's Army rubbing shoulders in one trench, and highly displayed mass heroism and the noble spirit of self-sacrifice. Day in, day out during the hard-fought war many hero companies and hero tactical units emerged from among the Chinese People's Volunteers, and so did many late hero warriors such as Yang Kun-sa and Hwang Kye-kwang [both names Korean transliteration] and hundreds of thousands of meritorious volunteers and model combatants.

The hills of the fatherland are permeated with the red blood shed by the officers and men of the Chinese People's Volunteers and marked with the traces of their heroic struggle.

Faithful to the teachings of their party and their leader, the Chinese People's Volunteers always approached the Korean people as if their real brothers and

sisters, held Korea's mountains fields dear as if their native mountains and rivers, and accepting the misfortunes and sufferings of the Korean people as if their own, unhesitatingly offered even their precious youth and lives in order to lessen them.

The laudable deed of the late volunteer Na Song-kyo [Korean transliteration], an admirable son of the Chinese people, who gave his life for saving a Korean juvenile, showed well the noble mental and moral features of the Chinese People's Volunteers indoctrinated and brought up by the Chinese Communist Party, and became a shining mirror in strengthening the kindred friendship of the peoples of the two countries, Korea and China.

Comrade!
Halt not before my dead body,
Even if I fall by a bullet of the aggressor.
Move on! Comrade,
Courageously to avenge yourself on the enemy
Of your fallen comrade, for
Tens of millions of the Korean people.

This poem left behind by the late volunteer Na Song-kyo was by no means his feeling alone. This was also the common resolve of all the officers and men of the Chinese People's Volunteers who came rushing to the Korean front. Precisely with such feeling, such resolve the Chinese People's Volunteers highly displayed incomparable valor on every battlefield, and deepened their militant brotherhood and fraternal friendship with our people.

The lofty revolutionary spirit of proletarian internationalism displayed by the warriors of the Chinese People's Volunteers during the arduous war period encouraged our people's struggle, and the brilliant combat exploits left behind by them are still deeply engraved in our people's hearts to this day.

During the Fatherland Liberation War the feeling of friendship of the Korean people and People's Army toward the Chinese People's Volunteers was displayed on a lofty plane.

Our people and the officers and men of the People's Army preserved and loved the Chinese People's Volunteers to the utmost as revolutionary comrades-in-arms sharing life and death alike, and looked after them with utmost sincerity as if real blood relatives. The moving instances that for our utmost support of the Chinese People's Volunteers they called our villages "model volunteer-supporting village" and our women as "mother of the volunteers" and that peasant Pak Chae-kun saved wounded volunteers by bodily blocking lethal enemy bullets were beautiful flowers of Korean-Chinese friendship that blossomed during the Fatherland Liberation War.

Thus during the Fatherland Liberation War the friendship between the Korean people and the Chinese people became cemented into an inseparable one and consolidated into an invincible one that nothing could break.

During the Fatherland Liberation War the friendship between the peoples of the two countries, Korea and China, was linked in kindred ties amid the formidable

struggle against their common enemy, the U.S. imperialists, and because of that, constitutes the most durable, the most lofty.

Just as it is possible to learn a genuine friend in a difficult time, the friendship between countries and peoples, too, comes to manifest its sincerity most graphically in an arduous time.

The peoples of the two countries, Korea and China, shedding blood together in the difficult struggle against the armed invasion of the U.S. imperialists, overcame barriers and trials together, and in the process, deepened militant friendship. This noble spirit of proletarian internationalism displayed during the Korean War was the basic source that advanced Korean-Chinese friendship onto a higher plane.

The friendship that flowered between the peoples of the two countries, Korea and China, during the Fatherland Liberation War, has deep roots.

Just as only a tree that has deep roots can grow up exuberantly to be a big one, the friendship between countries and peoples, too, only when resting on vigorous historical roots, can display a dynamic strength capable of weathering whatever storms.

The Korean and Chinese peoples, from long ago relying on each and helping each other in their common struggle against the aggression of foreign imperialism, have been strengthening their fraternal friendship and solidarity.

The glorious anti-Japanese revolutionary struggle organized and led by the respected and beloved leader Comrade Kim Il-song was not only a great struggle of our people for fatherland restoration but also a sacred struggle in which were struck deep historical roots of their fraternal friendship and militant solidarity with the Chinese people.

The Korean communists, day in, day out during the anti-Japanese revolutionary struggle joining hands with the Chinese people and launching together with them an arduous struggle against Japanese imperialism, shed their precious blood on the vast expanse of China.

The Chinese people warmly approached the Korean communists fighting for fatherland restoration as class-oriented brethren, and positively supported their struggle both materially and morally.

Korean-Chinese friendship thus in the course of their common struggle against Japanese imperialism struck deep roots which became the historical source linking the peoples of the two countries in one destiny.

Korean-Chinese friendship through the struggle against the Japanese imperialists in the 1930s and the common struggle against the U.S. imperialists in the 1950s and in the course of the struggle to build Socialism has been brilliantly carried forward, consolidated, and developed.

The Korean and Chinese peoples both had to build Socialism in the same difficult situation. The peoples of the two countries, overcoming with the revolutionary

spirit of self-reliance and fortitude the bottlenecks and barriers encountered in socialist construction, have always been directing keen attention to supporting each other and cooperating with each other. The Korean and Chinese peoples with an open mind have shared the experiences gained in political, economic, and cultural construction and been fighting together on the common front against imperialism.

Life shows that the Korean people and the Chinese people have moved forward together along the one road of revolution always rubbing shoulders and that the friendship between them is the most durable one firmly connected with one class-oriented bond.

The Korean-Chinese friendship which has a long historical tradition, is today brilliantly blossoming and developing at a new higher stage.

The great leader Comrade Kim Il-song taught as follows:

"We consider it an unsurpassed joy that the great Korean-Chinese friendship which has a historical tradition, is still unswervingly continuing to develop today." [No bibliographic reference given]

The glorious history of Korean-Chinese friendship is being adorned with meaningful events today.

Friendship and trust existing between leaders in the developing relations between countries and peoples have very important significance. The Korean-Chinese friendship in the course of frequent mutual visits and contacts between party and state leaders of the two countries has created, consolidated, and developed a sound bond based on the closest comradely relations and lofty revolutionary ethics.

The great leader Comrade Kim Il-song, who has been holding friendship with the Chinese people dear from the time he early on set out on the road of the revolutionary struggle, also visited China on several occasions after the liberation of the two countries, Korea and China, and formed a very warm personal friendship with the leading cadres of China's party and government such as Comrade Mao Tse-tung and Comrade Chou En-lai. Meanwhile, the leaders of China's party and government, frequently visiting our country, deepened their friendship and personal relation with our respected and beloved leader. It is becoming an admirable tradition between Korea and China that the leaders of the two countries visit each other, share opinions, and go forward to strengthen solidarity.

The visits that took place last year, the visit to China of the respected and beloved leader Comrade Kim Il-song and the visit to our country of the respected Comrade Hu Yaobang and Comrade Deng Xiaoping became an epoch-making opportunity for thoroughly preserving and developing to suit the new historical conditions the tradition of friendship formed between the leaders of the two countries. Through these visits the Korean-Chinese relations have come to be further consolidated into invincible friendly relations forever unbreakable in the future just as in the past.

The historic visit to China this year of Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, has become a new milestone in continuing to add luster to the great tradition of Korean-Chinese friendship.

The visit to China of the dear leader Comrade Kim Chong-il reflects the lofty desires of our people to go forward to make the traditional Korean-Chinese friendship blossom in fuller bloom forever from generation to generation, and has written a new chapter in the great history of Korean-Chinese friendship.

The seventh plenary meeting of the Sixth Central Committee of our party expressed a great joy at the contribution made by Comrade Kim Chong-il's China visit to strengthening and developing militant friendship and revolutionary solidarity between the parties and peoples of the two countries, Korea and China.

The visit to our country last September of the party and government delegation of the People's Republic of China headed by chief delegate Comrade Peng Zhen and deputy chief delegate Comrade Hu Qili greatly contributed to making our people's nation-founding anniversary day more meaningful and strengthening the invincible might of the traditional Korean-Chinese friendship.

The Korean-Chinese friendship deepening and developing at a new higher stage has great significance in energetically stepping up socialist construction in the two countries of Korea and China, powerful eastern bulwarks of Socialism, and in checking and frustrating the U.S. imperialist machinations to provoke another war and protecting the peace of Asia and the world.

Today the peoples of the two countries, Korea and China, are both winning a great victory in the struggle for sovereignty, independence, Socialism, Communism.

The fraternal Chinese people, by going forward to energetically step up socialist construction along the road the Chinese Communist Party teaches, are changing the face of their country out of recognition.

Under the correct leadership of the party following the third plenary meeting of the Eleventh Chinese Communist Party the Chinese people have achieved the stabilization and solidarity of the whole country and opened up a new situation in the developing Chinese revolution. Everywhere throughout the vast expanse of China revolutionary enthusiasm is pulsating and the people, filled to overflowing with faith and fighting spirit, are going forward to successfully realize the grand program for socialist modernization construction.

The socialist modernization construction program which the Chinese Communist Party is implementing today is one that has started from the specific conditions of China, and a correct policy altogether corresponding to the interests of the Chinese people.

Carrying through the decision of the Twelfth Congress of the Chinese Communist Party and the resolution of the first session of the Sixth National People's

Congress, the fraternal Chinese people are registering a great advance in the struggle to build China into a highly civilized, highly democratized, modernized socialist state. The might of China in all the political, economic, and cultural areas is strengthening day by day, and its influence exerted on the developing international situation is growing ever greater.

The Chinese Communist Party and the Chinese people are also putting great efforts into the task to regain Taiwan and unify their fatherland peacefully. This just guideline and noble cause of the Chinese Communist Party and the Chinese people are receiving the positive support and encouragement of our people and progressive peoples of the world.

The transformations and achievements taking place in China are the brilliant result of the precise leadership of the Chinese Communist Party, the organizer and guiding force for all victories of the Chinese people.

The Chinese Communist Party is a tested party with a long history of struggle and rich experiences behind it, and a revolutionary party that has been leading the Chinese people to victory, courageously overcoming barriers and trials.

The Chinese people are firmly convinced through their personal experience in life that the Chinese Communist Party alone is the guiding force leading them to victory, and are going forward united around the party more firmly than ever before. The Chinese people's support for and trust in their party are ever more heightening. The might of this unity and solidarity of the Chinese Communist Party and the Chinese people is becoming the ideomental source which makes creation and transformation achieved in the historic struggle to attain the towering goal of socialist modernization.

The achievements the Chinese people have scored in socialist construction constitute a great contribution to enhancing the might of Socialism and strengthening the anti-imperialist revolutionary forces of Asia and the world.

Our party and people regard as if their own all the achievements the Chinese Party and the Chinese people have scored, and hold it as an important revolutionary duty to positivley support and encourage the struggle of the Chinese people.

Under the sagacious leadership of the party and the leader our people have been energetically stepping up socialist construction, holding aloft the banner of the immortal chuche ideology.

Our party, by thoroughly embodying the chuche ideology in all areas of the revolution and construction, has transformed our country into an energetic, dignified socialist state self-dependent in politics, self-supporting in economics, and self-reliant in national defense.

Today our people, loftily upholding the grand program unfurled by the Sixth Congress of the Korean Workers Party and energetically launching the three revolutions--ideological, technological, and cultural--are achieving ceaseless leap forward and innovation in the struggle to successfully carry out the

Second Seven-Year Plan and occupy the 10 major prospective targets of socialist economic construction ahead of schedule.

Under the leadership of the party in our country proudfest achievements are being scored in all the human-remolding, society-remaking, and nature-remaking areas, and the historic task to convert the whole society to the chuche ideology is being pushed on a new higher level.

To reunify the divided fatherland and establish national sovereign rights on a nationwide basis is a crucial task facing the Korean people which can no longer be put off. Our people are making every effort to hasten the independent reunification of the fatherland, the long-cherished national desires, by thoroughly carrying through the 3-point principle and 5-point guideline for fatherland reunification and in particular, by realizing the proposal for the founding of Democratic Confederal Republic of Koryo.

The Chinese Communist Party and the Chinese people, immutably standing on the side of the Korean people unswervingly today too the same as in the past, are positively supporting and encouraging the sacred struggle of our people for socialist construction and fatherland reunification. This constitutes a great encouragement for our people.

It is the lofty duty of our people to glorify the great tradition of Korean-Chinese friendship from generation to generation and defend the immortal achievements scored on the road of Korean-Chinese friendship.

China is our country's closest neighbor across rivers of friendship flowing from the same source, and the vast continent of China is our reliable rear. However the situation may change and whatever event may take place in the world in the future, the Korean people and the Chinese people will always fight together on one front and go forward jointly to attain complete national reunification and independence and the socialist, communist cause.

To go forward to ceaselessly consolidate and develop the great Korean-Chinese friendship is the firm guideline of our party and the unanimous aim of our people.

Our people, dearly engraving in their hearts the revolutionary friendship and class-oriented ethics formed with the Chinese people while sharing life and death alike amid formidable struggles, shall do everything in order to make the beautiful flower of Korean-Chinese friendship blossom in fuller bloom.

The Korean-Chinese friendship formed with blood shall be carried forward from generation to generation and forever imperishable.

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THE NORMALIZATION OF PRODUCTION AND THE IMPROVEMENT OF PRODUCT QUALITY

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 44-48

[Article by Yi Tong-ch'un]

[Text] Today all of our party members and working people, further fueling the fire of the struggle for the creation of "the speed of the '80s," are energetically launching the struggle to bring about new leap forward and innovation in socialist economic construction. One of the important questions facing us in order to successfully carry out the enormous task of socialist economic construction, continuing to spur this majestic labor struggle which is dynamically under way in all branches, at all units of the people's economy, is that of more thoroughly carrying through the guideline of the party for normalizing production and improving product quality.

To normalize production on a high standard is the invariable guideline our party maintains in socialist economic construction and an urgent demand of our country's developing economy in the present period.

The great leader Comrade Kim Il-song taught as follows:

"The state plan is none other than the law of the state. Therefore, the state plan must be carried out by the day, by the month, by the quarter without fail. All factories, shops, and work teams must thoroughly establish the discipline of carrying out the plan by the day, by the month, by the quarter without fail." ("Kim Il-song Selected Works," Vol 7, pp 237-238)

To say to normalize production means to operate existing facilities with full load, carry out the state production quotas by the day, by the ten-day period, by the month, by the quarter and by the product indexes without fail, and go forward to increase production systematically. Only by normalizing production on a high standard is it possible to maximally, effectively utilize existing economic resources and go forward to positively step up economic construction, and further rationalize economic management as well to suit the intrinsic nature of the socialist system.

Our party put it in the forefront as one of the important guidelines which must be invariably maintained in socialist economic construction to normalize

production, and has been energetically launching the struggle to more thoroughly carry through this guideline in step with the growing scope of the national economy and growing production potentialities.

To normalize production arises as an especially important question today when we are faced with an enormous economic construction task.

At present we are faced with the glorious and rewarding task that we must carry out the Second Seven-Year Plan ahead of schedule and brilliantly occupy the grand 10 major prospective targets of socialist economic construction in the 1980s. The Second Seven-Year Plan is an enormous economic construction plan projecting the growth of production at a high rate of speed under conditions that the scope of the economy has grown extraordinarily big, and the 10 major prospective targets of economic construction are an awesome blueprint aimed at winning the decisive victory in the struggle for the complete victory of Socialism. We must fulfill the Second Seven-Year Plan ahead of schedule at the earliest possible date and continue to energetically launch the struggle to successfully occupy the 10 major prospective targets of socialist economic construction. In order to brilliantly carry out these enormous tasks unprecedented in the struggle of our people for socialist economic construction, it is imperative to thoroughly insure the planned nature and balanced character of the developing people's economy to suit the intrinsic nature of the socialist system, and maximally, effectively utilize the already created economic foundations and production potentialities.

The normalization of production is one of the keys to the solution of this basic question arising in socialist economic construction today.

The normalization of production above all constitutes a firm guarantee for thoroughly insuring the planned nature and balanced character of the developing people's economy and successfully carrying out the enormous task facing us.

The planned, balanced development of the people's economy is an important law of the socialist economy. In the socialist society, the overall national economic life is organized and conducted thoroughly on a planned basis, and all branches of the people's economy develop in a balanced manner forming organic production-consumption linkages.

The question of thoroughly insuring the planned nature and balanced character of the developing people's economy arises as an even more important demand as the scope of the economy grows bigger and the interbranch production-consumption linkages become more complex and closer. If, under conditions that the linkages between branches and production units of the people's economy have become complex and close, individual branches or factories and enterprises fail to fulfill the state plan by the deadline, it will greatly affect the overall national economic life, not to mention the production of interrelated branches, factories and enterprises.

In order to insure the planned, balanced development of the people's economy to suit the demands of the law of the socialist economy and successfully carry out the enormous economic construction task facing us, all branches must necessarily normalize production thoroughly.

The normalization of production, because it makes production increased systematically while carrying out the state plan by the day, by the ten-day period, by the month, by the quarter, by the product indexes without fail, makes it possible to timely and satisfactorily fill the production needs of branches of the people's economy, factory and enterprises, and continue to step up economic construction. The struggle for the normalization of production energetically launched, it is possible to strengthen cooperative production between branches of the people's economy, factories and enterprises, firmly insure the balancing of expanded reproduction, and go forward to successfully carry out the enormous tasks of socialist economic construction.

The normalization of production also constitutes an important guarantee for maximally, effectively utilizing the already created economic foundations and production potentialities and brilliantly carrying out the enormous economic construction task facing us.

If production is to be increased rapidly in the socialist society, it is imperative to maximally, effectively mobilize and utilize the already created economic foundations and production potentialities. Only by effectively utilizing the already created economic foundations and production potentialities is it possible to positively increase production with existing facilities, existing materials, and existing labor force, and satisfactorily fill the daily growing needs for funds of the people's economy as well.

Today when the national production potentialities have grown incomparably, to effectively utilize the already laid economic foundations arises as an urgent question more than ever before.

As a result of the historic task of socialist industrialization brilliantly realized and the chucheization, modernization, and scientization of the people's economy energetically pushed under the sagacious leadership of the great leader Comrade Kim Il-song, our national economic might has become strengthened extraordinarily and production potentialities have grown very big. Today in our country modern large-scale central industry factories and also medium and small local industry factories exist everywhere, and their production capacities have increased epochally. If under such conditions the already laid economic foundations are effectively utilized, it is possible to increase production far more than now, develop the overall national economy at an even faster pace, and successfully carry out the enormous economic tasks without making any big capital outlay.

An important method to carry out the enormous task of socialist economic construction, effectively utilizing the powerful economic foundations and production potentialities already created in our country, lies in normalizing production on a high standard.

The normalization of production makes it possible to produce and build still more, operating plant machinery with full load, and quickly increase the total volume of industrial production and national income. The normalization of production also makes it possible to further improve overall enterprise management, thoroughly eliminating such phenomena as excessively using

facilities or wasting raw materials, supplies, fuel, and power. This bespeaks the fact that the normalization of production, by maximally, effectively mobilizing and utilizing the already created economic foundations and production potentialities and energetically stepping up socialist economic construction, constitutes an important method which makes it possible to successfully carry out the enormous task facing us.

The normalization of production is closely related to the improvement of product quality. Normalizing production is one of the keys to stepping up economic construction and quickly improving the standard of living for the people by thoroughly carrying through the guideline of the party for improving product quality.

To say to improve product quality means to manufacture more substantial, functional, durable products. Improving product quality has the same economic efficacy as the quantitative growth of products.

The great leader Comrade Kim Il-song taught as follows:

"Improving the quality of products has very important significance in strengthening the national economic foundations, expediting the development of the people's economy, and more satisfactorily filling the material and cultural needs of the people." (Ibid., p 398)

As, when the quality of a product is improved, its life of serviceability increases, it is possible to satisfy the national economic needs for said product for a certain period without increasing its production, and further step up socialist economic construction, conserving a lot of raw materials and supplies, labor and facilities. The improvement of product quality also makes it possible to more satisfactorily fill the daily growing material and cultural needs of the people, producing still more of good-looking, functional daily necessities, tasty foodstuffs high in nutritional value, and modern furniture.

In order to further improve the quality of products to suit the realistic demands of today when socialist construction is deepening and the people's living standard is rapidly improving, all branches of the people's economy must thoroughly normalize their production. Only by normalizing production is it possible to timely inspect and maintain plant machinery, eliminating such phenomena as abusing facilities and violating the standard manufactory procedure, and improve the quality of products, conducting production in accordance with the demands of the technical rules. The normalization of production, also by making working people familiarize themselves with the plant machinery and production processes they handle and by providing them with ample rest and study conditions and enabling them to quickly acquire the knowledge of modern science and technology, makes it possible to ceaselessly improve the quality of products. Therefore, the question of the normalization of production and the question of the improvement of product quality must necessarily be solved simultaneously with a unified grip on them.

All this energetically proves that the guideline of our party for normalizing production and improving product quality is indeed the most correct guideline

clearly illuminating the road to stepping up socialist economic construction and quickly improving the standard of living for the people and that thoroughly carrying through this guideline of the party is precisely where a firm guarantee for successfully carrying out the enormous economic tasks facing us today lies.

Loftily upholding the guideline of the party, we must go forward to more energetically launch the struggle to normalize production and improve product quality in all branches, at all units of the people's economy to suit the realistic demands of socialist economic construction.

The great leader Comrade Kim Il-song taught as follows:

"Party organizations must make each factory, each worker carry out their assigned production quotas without fail, and expanding the variety of products, improve their quality." ("A Collection of Writings of Kim Il-song," Vol 4, p 493)

In order to normalize production and improve product quality to suit the realistic demands of socialist construction, above all the functionaries and party members and working people with a correct stand and posture toward the guideline of the party must firmly establish the revolutionary ethos of thoroughly carrying it through.

In the guideline of the party for normalizing production and improving product quality the lofty will of our party intent on strengthening the national economic might and providing the working people with a more affluent, civilized life, and the concrete tasks and methods for the realization are comprehensively enunciated.

The question is: How will all functionaries and party members and working people with what stand and posture carry through this guideline of the party?

All functionaries and party members and working people, deeply aware that the struggle to normalize production and improve product quality is none other than a glorious task to energetically step up socialist economic construction as the great leader Comrade Kim Il-song plans and our party intends, must thoroughly establish the revolutionary ethos of carrying through the guideline of the party to the end on the principle of absolutism and unconditionality. All functionaries and party members and working people, by mobilizing and utilizing all reserves and possibilities to the hilt firmly on the revolutionary stand of self-reliance to resolve everything with their own strength even if the higher echelons do not supply the necessary means although it would be good if the higher echelons supplied them, must normalize production on a high standard and further improve product quality.

Also what is important in normalizing production and improving product quality is that of planning and coordinating economic organizational work and production command.

Without planning and coordinating economic organizational work and production command it is impossible to manage the economy rationally to suit the

intrinsic nature of the socialist economic system where all branches of the people's economy, factories and enterprises constitute one organic body and all aspects of economic life are conducted on a planned basis, or to go forward to correctly solve the question of normalizing production and improving product quality.

A priority question arising in economic organizational work aimed at normalizing production and improving product quality is that of commendably conducting facilities maintenance work.

As the great leader Comrade Kim Il-song taught, commendably maintaining facilities is the most important condition for normalizing production and a principle in organizing production. Only by conserving and taking good care of facilities and by thoroughly inspecting them and keeping them in good repair is it possible for the facilities to display their full capacity, and also extend the life of the facilities, eliminating the phenomenon of breakdown obstructing production.

In order to commendably maintain facilities, it is imperative to make inspection and maintenance work conducted on a routine basis, thoroughly establishing a system for preventive maintenance of plant machinery on a planned basis and supplying the necessary facilities maintenance and repair materials and supplies in a timely manner. In particular, it is imperative to establish a strong discipline so as to make the workers, who directly handle the facilities, love and take meticulous care of plant machinery and operate the facilities in accordance with demands of the standard manufactory procedure. When so doing it is possible to normalize production, preventing facilities breakdown in advance, and improve product quality, conducting production in accordance with the demands of the technical rules.

Also important in economic organizational work aimed at normalizing production and improving product quality is commendably conducting the work of insuring materials supply and the organization of cooperative production.

The production process is none other than the process of consumption of raw materials and supplies, and in consequence, to satisfactorily insure the raw materials and supplies and cooperative products constitutes an indispensable condition for normalizing production.

The economic guidance functionaries must, in accordance with the demands of the Tae'an work system provided by the great leader Comrade Kim Il-song, strictly adhere to the principle to have delivered to the production site materials and supplies by the classification, by the specification, by the grade, and firmly giving priority to materials supply work over production, deliver in each ten-day period the materials and supplies to be used in the next ten-day period. In particular, they must thoroughly establish the system for producing and insuring cooperative products with priority before the 15th of each month, and energetically launch the struggle to maximally, effectively utilize materials and supplies, eliminating the phenomenon of idly storing them or wasting them by reckless use. Only by so doing is it possible for all factories and enterprises to operate plant machinery

at full capacity with full load and from the beginning of the month normalize production and improve product quality.

Also important in economic organizational work aimed at normalizing production and improving product quality is commendably conducting labor management work.

The process of societywide production is none other than the process of able-bodied people processing raw materials and supplies with the plant machinery and creating material wealth. Therefore, to maximally, effectively utilize labor force, commendably conducting labor management work, constitutes one of the basic methods to energetically step up economic construction, normalizing production on a high standard.

All branches of the people's economy, factories and enterprises, thoroughly regularizing, standardizing labor life, must most effectively utilize the 480-minute working time and provide ample rest and study conditions for the working people. In particular, by strengthening political work so as to make all working people love labor and positively display their creativity, initiative in order to raise labor productivity, they must turn around labor management work as a task of the masses themselves and maximally, effectively utilize existing labor force.

The majestic realities of today when the struggle for the creation of "the speed of the '80s" is being energetically launched under the sagacious leadership of the party, urgently call upon the economic guidance functionaries to thoroughly insure mobility in production command. Only by insuring mobile production command and more rationally meshing the linkages between production branches and units and by timely satisfying the additional needs for raw materials and supplies, facilities and labor force, is it possible to continue to normalize production on a high standard and improve product quality as well.

All economic guidance functionaries must establish with foresight the measures to solve various questions arising in production processes, and always deeply going into the realities, insure mobile production command to suit the situation arising for the first time. At the same time, strengthening the discipline for plan, they must focus efforts on carrying out the plan by the day, by the ten-day period, by the month, by the product indexes without fail, and systematize it to give priority to the preparation for the next ten-day period's production while carrying out the current ten-day period's plan and to the preparation for the next month's production while carrying out the current month's plan. In this way they must make the whole country filled to overflowing with militant vigor and revolutionary enthusiasm and have the factories and enterprises of all branches of the people's economy make production grow at an uninterrupted high rate of speed and go forward to improve product quality.

The same as in all other tasks, success in the task to normalize production and improve product quality, too, depends in large measure on the role of party organizations. Only by enhancing the role of party organizations is it possible to properly set the direction and method of carrying through the guideline of the party, and energetically inspiring the functionaries and the producer masses to prosecute it, successfully carry out any task, however difficult.

All aprty organizations, deeply driving home to the producer masses the guideline of the party for normalizing production and improving product quality, must energetically launch organizational political work to positively mobilize them in carrying it through. Party organizations, especially by conducting the struggle for the efficacy of feature films "County Party Responsible Secretary," "Always With One Heart," and "Oath Sworn on That Day" in close combination with the fulfillment of the economic task at hand, must make all functionaries and working people highly display intentse loyalty to the party and the leader and the revolutionary spirit of self-reliance and fortitude like the leading characters of the films. Party organizations must also plan and coordinate organizational political work to timely generalize exemplary instances that happened in normalizing production and improving product quality, and energetically launch the struggle to overcome work attitudes irresponsible and unbecoming the master. In this way they must positively lead the working people in carrying through with perseverance the guideline of the party for fulfilling the production plan by the day, by the ten-day period, by the month, by the quarter, by the product indexes without fail and in thoroughly carrying out the economic construction tasks facing their branches, their units.

The struggle for normalizing production and improving product quality is a glorious and rewarding task to step up socialist, communist construction and provide an independent, creative material and cultural life for the people.

All functionaries and party members and working people, by thoroughly carrying through the guideline of the party for normalizing production and improving product quality, shall bring about ceaseless leap forward and innovation in production and construction and go forward to successfully carry out the enormous task facing us.

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THOROUGH OBSERVANCE OF THE SOCIALIST LABOR LAW IS AN IMPORTANT METHOD TO
REGULARIZE LABOR LIFE

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 49-53

[Article by Yun So]

[Text] To regularize labor life is an invariable guideline our party firmly maintains in socialist economic construction, and an important requirement in insuring an independent, creative life for working people.

The great leader Comrade Kim Il-song taught as follows:

"State organs, enterprises, and social cooperative organizations, correctly combining labor and rest and study, must regularize working people's labor, normalize their study, and commendably insure their rest." ("Kim Il-song Selected Works," Vol 8, pp 26-27)

Labor life occupies a very important place in people's social life. By transforming nature, developing society, and remolding themselves all through labor, people go forward to step up the historic task to realize the independent stand and attitude.

In order to enhance the role of labor and energetically step up nature remaking, society remaking, and human remolding, it is imperative to thoroughly regularize working people's labor life.

To say to regularize labor life means to systematize it to make all working people work and live in accordance with the socialist standards of labor life. Put another way, it means to get working people's overall labor life organized on the principle of correctly combining labor and rest and study.

To regularize labor life is an indispensable demand arising from the intrinsic characteristics of socialist labor, and a firm guarantee for stepping up production and construction.

Labor under Socialism is working people's collective labor for their common objectives and interests. In the socialist society where the masses of working people have become the masters of the state ruling power and the means of

production, all working people work collectively, helping each other and leading on each other on the collectivist principle of "one for all, all for one."

In order to highly display the superiority of socialist labor conducted based on collectivism, all working people must work and live, keeping unified step. If indiscipline and laxity are tolerated, failing to insure unity and organization-orientedness in working people's labor life, it is impossible to perform collective labor itself or to move the socialist society properly. Put another way, to regularize labor life constitutes not only an indispensable requirement of large-scale socialist collective labor but also one of the basic conditions for amply displaying its might.

The regularization of labor life is also an important requirement in stepping up production and construction.

Production and construction are a difficult and complex struggle to remake and conquer nature. Those in charge of production and construction are none other than the masses of working people and in consequence, to positively organize and mobilize their creative strength and talents constitutes the key to scoring success in remaking and conquering nature. The strength and wisdom of the masses of working people are inexhaustible, and once these are correctly organized and mobilized, there can be no task that cannot be done. When making the strength and wisdom of the masses of working people highly displayed, it is possible to successfully solve various complex questions arising in the struggle to remake and conquer nature and firmly maintain an uninterrupted high rate of speed of production and construction.

In order to step up production and construction, maximally promoting the inexhaustible creative strength and wisdom of the masses of working people, it is imperative to thoroughly regularize labor life.

The regularization of labor life makes it possible to insure the unity of action of working people in the course of large-scale socialist collective labor, and completely and efficiently utilize the codified working hours. Again, because this enables, by systematizing and normalizing rest and study, the working people to amply recover their strength spent in the course of labor and further improve their technical and cultural standards, it makes it possible to bring about a ceaseless upsurge in socialist economic construction.

All this shows that to regularize labor life is an intrinsic demand of socialist labor and constitutes a firm guarantee for going forward to step up production and construction, highly promoting the creative strength and talents of working people.

In order to regularize labor life and insure an independent and creative labor life for working people, it is imperative to thoroughly carry through the socialist labor law provided by the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song taught as follows:

"If the land law is a law to protect, manage, and remake nature, the socialist labor law is a law that has altogether codified work with people, people's labor life." (Ibid., p 41)

To thoroughly carry through the socialist labor law is an important method to regularize labor life.

In order to regularize labor life, there have to be the standards and rules for the realization. Apart from the standards and rules it is impossible to speak about the regularization of labor life. Only if there are precise standards and rules of labor life, is it possible to insure the unity of working people's labor activity and establish an orderly system and order.

The socialist labor law, because it is a law that has codified people's labor life, firmly guarantees the regularization of labor life.

The socialist labor law above all graphically enunciates the organizing principle of labor life.

In the course of people's life arises the demand of labor for the production of material wealth and at the same time, for a modern idyllic life. To positively participate in rewarding labor, on the one hand, and study on a routine basis, and take ample rest as well is the life of socialist working people and their unanimous aim.

In order to correctly realize such demands arising in the life of socialist working people, it is imperative, to begin with, to graphically enunciate the organizing principle of labor life so as to make it possible to thoroughly regularize it. To precisely enunciate the organizing principle of labor life constitutes one of the basic questions that must be solved with priority in regularizing labor life. Only by precisely enunciating the organizing principle of labor life is it possible to thoroughly regularize labor life, correctly combining labor and study and rest to suit the aims and demands of working people.

The socialist labor law codifies it in organizing labor life to carry through the principle of 8-hour labor, 8-hour rest, and 8-hour study. This, by codifying labor life with a correct combination of labor and study and rest, makes it possible to go forward to positively step up production and construction, providing a more independent and creative labor life for working people and highly promoting their revolutionary fervor and creative positiveness. Precisely herein lies one of the major parts of the ground that carrying through the socialist labor law constitutes an important method to regularize labor life.

The socialist labor law also comprehensively codifies the concrete method and task to embody the organizing principle of labor life.

Even though there is the organizing principle of labor life, if there are no concrete standards of action for the embodiment, it is impossible to properly realize the regularization of labor life. If the organizing principle of labor enunciates as to how to get labor and study and rest organized with what kind of mutual relationships, the standards of action for the realization comprehensively codify concretely as to how to conduct labor and how to insure study and rest. Therefore, in order to make the millions-strong working masses work and live, moving in unison to suit the demands of the regularization of labor life, there have to be concrete standards of labor life.

The socialist labor law, by comprehensively codifying working people's labor duty and their right to rest, makes it possible to thoroughly systematize overall labor life and get it organized in accordance with unified standards. Precisely herein lies another part of the ground that carrying through the socialist labor law constitutes an important method to regularize labor life.

Truly, the socialist labor law is a great labor charter aimed at providing an independent and creative labor life for the working people completely liberated from exploitation and oppression, and constitutes a programmatic guiding principle which must be strictly adhered to in going forward to regularize labor life.

To thoroughly carry through the socialist labor law and regularize labor life is an urgent demand our country's realities present today.

Under the sagacious leadership of the party and the leader all of our party members and working people are at present energetically launching a majestic all-out march movement in order to realize the grand prospective targets of socialist economic construction. Our party members and working people are highly displaying their revolutionary fervor and creative positiveness in the rewarding struggle for socialist construction and positively contributing with fresh labor exploits to the enrichment, strengthening, and development of the socialist fatherland.

At the same time, as the technological revolution is energetically pushed in all branches of the people's economy, labor is becoming ever more easy and enjoyable, and along with labor, the demands of working people for a modern idyllic life are also rising ceaselessly higher.

In order to step up production and construction to suit such demands of the developing realities and provide a more independent and creative life for working people, it is imperative to more substantially plan and coordinate the task of regularizing labor life.

All functionaries, by thoroughly carrying through the socialist labor law, must bring about a new turnaround in the task to regularize working people's labor life.

The great leader Comrade Kim Il-song taught as follows:

"Everyone must understand it as the citizen's duty, as his fitting social responsibility to faithfully work 480 minutes, and all branches must thoroughly establish the system of eight-hour labor, eight-hour rest, and eight-hour study."
("A Collection of Writings of Kim Il-song," Vol 21, pp 366-367)

In order to thoroughly carry through the socialist labor law and regularize labor life, it is imperative above all to properly set the viewpoint of the guidance functionaries.

The struggle to regularize labor life is by no means a simple administrative economic task. This is a sacred task to realize the lofty will of our party

intent on providing a more independent and creative life for working people, and a rewarding task to go forward to energetically step up socialist construction, thoroughly establishing societywide the ethos of working and living revolutionarily.

Therefore, without straightening out the erroneous viewpoint and work attitude among functionaries to think of their immediate production quotas alone, it is impossible to correctly realize the regularization of labor life to suit the intent of the party or to make working people's revolutionary fervor and creative positiveness highly displayed in socialist construction.

All functionaries, deeply aware that administratively approaching the task of regularizing labor life is none other than an expression of deficiency of the party spirit, working class character, and people-mindedness, must always direct keen attention to this task.

In order to hold a correct viewpoint toward the regularization of labor life, it is imperative to deeply study the socialist labor law provided by the great leader Comrade Kim Il-song and thoroughly master its quintessence and the method for the realization.

The socialist labor law is a great labor code which, embodying the immortal chuche ideology, has clearly illuminated the road to providing an independent and creative life for the masses of working people. Therefore, all functionaries must deeply study the socialist labor law and thoroughly master its quintessence and a concrete method for the realization, and plan and coordinate the task to realize the regularization of labor life in accordance with the demands of the labor law.

One of the important methods to thoroughly carry through the socialist labor law and regularize labor life lies in that functionaries commendably conduct economic organizational work.

It is the guidance functionaries who organize and command working people's labor life. Only if the guidance functionaries concretely plan and coordinate organizational work, is it possible to successfully overcome unorganized, undisciplined phenomena in labor life and go forward to thoroughly systematize working people's labor life and get it organized. Where organizational work is not properly done, inevitably indiscipline is fostered and comes to cause the waste of a great deal of societywide labor and inconvenience to working people's life.

The question to which priority attention must be directed in organizational work to regularize labor life is that of making the 480-minute working time completely utilized.

The eight-hour working day system is a law of the state that no one may violate, one that has been codified by the labor law. Essentially, the eight-hour working day system is a slogan that the working class itself has come out upholding. Since the labor movement emerged, the working class, along with other revolutionary slogans, has come out upholding the slogan of 8-hour labor, 8-hour rest,

and 8-hour study. This eight-hour working day system which is a slogan the working class itself has come out upholding and which the working class itself has won through a bloody struggle, the working class itself must of necessity voluntarily observe.

Functionaries must establish a stern discipline and order of making one and all observe the working hours codified by the law of the state. Here, what is important is that of making all branches, all units completely utilize the codified working hours, thoroughly establishing a tidy order of reporting for duty on time and leaving at end of shift, order of utilization of working hours, and order of work shifts.

If 480-minute working time is to be completely utilized, it is imperative at the same time to give working people clear combat assignments by the day, by the ten-day period, by the month, make thorough combat organization so as to make them fulfilled without fail, and substantially conduct summation work.

To commendably insure labor conditions is one of the important methods to completely and efficiently utilize the codified working time. However intense the fervor of working people, unless they are properly provided with labor conditions, it is impossible either to normalize production or to improve labor productivity, and in the end, it will be impossible to regularize labor life.

In accordance with the demands of the Tae'an work system, functionaries must have raw materials and supplies delivered right up to the machine and thoroughly insure labor safety conditions so that working people may make full use of the codified working time and fulfill their assigned production quotas without fail.

Also important in organizational work aimed at regularizing labor life to suit the demands of the socialist labor law is amply insuring rest for working people.

The great leader Comrade Kim Il-song taught as follows:

"Working people have the right to rest. The state comprehensively insures rest for working people through the eight-hour working day system, the paid leave system, the system of rest and recuperation at state expense, and various cultural facilities which continue to expand." ("Kim Il-song Selected Works," Vol 8, p 33)

After labor, people must necessarily take rest for a certain length of time. Moreover, today when the demands of working people for a modern idyllic life are rising more than ever before, it arises as a very important question to insure ample rest for working people.

To provide ample rest conditions for working people is also an urgent demand in order to improve labor productivity. Just as members of an army can fight well only after taking ample rest, working people, too, only after taking ample rest following intense labor during working hours, can admirably fulfill their production quotas at hand with an exuberant energy and improve labor productivity.

In accordance with the demands of the socialist labor law all functionaries must make positive efforts to precisely insure rest for working people and commendably provide modern living conditions for them so that they may take ample rest. In this way they must make it possible for all working people to have an enjoyable, pleasant time after work. At the same time, they must regularly insure vacation for all working people and make many working people amply enjoy the benefits of the system of rest and recuperation at state expense. He who makes precisely such efforts is a genuine functionary who works devotedly for the sake of the working class and the people, and an admirable commanding officer who knows how to ably lead socialist economic construction.

Also important in organizational work aimed at regularizing labor life to suit the demands of the socialist labor law is commendably conducting the task of organizing a model factory and generalizing its experience.

A model factory is not only a model of object lesson in regularizing labor life but performs an important role in leading other factories and enterprises by practical example.

The economic guidance functionaries must commendably organize a model factory and energetically push ahead with the task of generalizing the example set there. Only when so doing is it possible for all factories and enterprises to go forward to substantially organize and conduct the task to regularize labor life.

To positively launch the struggle to oppose phenomena running counter to the socialist standards of labor life is one of the important demands arising in the task to regularize labor life.

In the socialist society, because of its transitional character, dregs of the old mode of labor life of the exploiting society come to remain. Therefore, in order to regularize labor life, it is imperative to positively struggle against the old labor life custom that may surface from among certain people. Only by energetically launching the struggle against the old labor life custom is it possible to correctly conduct the task to regularize labor life and get working people's labor activity organized on a societywide basis and provide a happy labor life for them.

All functionaries and working people must positively launch the ideological struggle against erroneous phenomena surfacing in labor life and strengthen the control aimed at preventing acts of violation of the labor law. When doing so, it is possible to go forward to establish societywide an orderly system and order of working and living in accordance with the socialist standards of labor life.

The struggle to regularize labor life is a rewarding struggle to provide a more independent and creative life for working people to suit the intent of the party and energetically step up socialist economic construction.

All functionaries and working people, by substantially launching the task to thoroughly carry through the socialist labor law provided by the great leader Comrade Kim Il-song, shall regularize labor life and go forward to bring about a ceaseless upsurge in production and construction.

SOUTH KOREAN SOCIETY TRANSFORMED INTO 'A ZONE OF POLLUTION' OF FOREIGN WORDS

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 54-58

[Article by Yi Chong-p'yo]

[Text] The occupation of south Korea by the U.S. imperialists and the artificial division of the national territory caused by it have brought about contrastive changes in the cultural area, not to mention the political and economic areas of the North and South.

In the northern half of the republic our language is ceaselessly developing beautifully and richly to suit the demands of our era and the aim of the masses of people. As opposed to this, in south Korea, inundated with various foreign words such as English, our language which is our people's precious national heritage and permeated with the sagacity of the nation, is being ruthlessly trampled.

Such phenomenon surfacing in the language of south Korea is a product of the aggressive policy of the U.S. imperialists to obliterate our national language and the south Korean puppet gang's reactionary policy of treason against the country and the people.

Today the suffering and crisis of our language in south Korea are causing a deep concern of our people. The realities call for energetically launching the struggle to defend our language against the policy of the U.S. imperialists and their lackeys to obliterate our national language.

The machinations of the U.S. imperialists to obliterate our national language are a link in their vicious aggressive policy to paralyze the national sovereignty consciousness among the south Korean people and realize their neocolonialist domination.

The great leader Comrade Kim Il-song taught as follows:

"Our language which is our people's precious national heritage and permeated with our national pride, is going through a grave crisis in south Korea today."
("A Collection of Writings of Kim Il-song," Vol 25, p 283)

Generally, by obliterating the peculiar national culture of another country and paralyzing the people's national sovereignty consciousness and revolutionary

spirit through cultural infiltration, the imperialists attempt to handily attain their aggressive objectives.

The policy to obliterate a national language is becoming the customary technique of such cultural infiltration of the imperialists.

This is closely linked to the people's national sovereignty consciousness precisely because language is one of the most important common denominators characterizing a nation and a means to express people's thought.

Because of that, in bygone days the imperialists blatantly enforced a national language assimilation policy in their colonies, and today, are resorting to the cunning technique of indirectly obliterating a national language, spreading foreign words in their colonies.

For the past 38 years the U.S. imperialists have been persistently perpetrating reactionary machinations to obliterate our national language in south Korea and spread foreign words such as English.

The U.S. imperialist machinations to obliterate our national language have their objectives in paralyzing the national sovereignty consciousness of the south Korean people and beautifying and embellishing their occupation of south Korea and neocolonialist policies, and perpetuating our nation's division.

The U.S. imperialists have forced the south Korean people to use English, going to the extent of issuing a brigandish "proclamation" through the "military government" that English is the "official language," bent on obliterating the peculiar national language of our people from the first day of their occupation of south Korea. The scoundrels have even forced the use of English words in the publications and broadcasts targeted on the south Korean people.

Thus, following the 15 August [1945 liberation], in south Korea the Korean language came to lose its identity further polluted this time by foreign words such as English even before it had time to purge itself from the utter confusion caused by the Japanese imperialist national language assimilation policy.

Manipulating the south Korean puppet gang and kept scholars to come up with the ludicrous reactionary "theories" of "the inferiority of the Korean language" and "the uncivilized nature of the Korean language," the U.S. imperialists have spread national nihilism and flunkeyism of English language worship, belittling both spoken and written Korean language.

Into the 1960, the south Korean puppet gang became the double running dog for the U.S. imperialists and the Japanese reactionaries and, in an effort to please them, spread English with priority on the one hand, and making Japanese the second foreign language, went berserk in implementing Japanese language education in real earnest. The scoundrels have also forced the use of difficult and perplexing Chinese characters instead of using our own Korean words, and even gone to the extent of restoring old Chinese characters and coining new ones.

On account of the south Korean puppet gang's such flunkeyish and restorationist machinations of treason against the country and the people, the native Korean language in south Korea has come to be mixed with various foreign words such Chinese characters, English and Japanese, and the system and standards of the national language utterly destroyed, and as a result, a great confusion has been created in language life.

The confusion in the domain of language in south Korea is reaching an even more grave stage following the fabrication of the Chon Tu-hwan military fascist "government."

Recently, at the behest of the U.S. imperialists the Chon Tu-hwan puppet gang has even gone to the extent of coming up with so-called "bill for amending the spelling system," a ludicrous bill to make our language written by "the American phonetic method," and furthermore, is even committing unhesitatingly the shameless act of introducing and "popularizing" the use of Chinese characters abbreviated Japan-style.

That in south Korea the traditional characteristics of our language are being utterly trampled stems from the neocolonialist national language obliteration machinations historically perpetrated by the U.S. imperialists and is an inevitable corollary to the south Korean puppet gang's language "policy" of treason against the country and the people.

Today in south Korea our people's superior language system is being utterly destroyed and a great confusion is being created in language life.

The great leader Comrade Kim Il-song taught as follows:

"On account of the national language obliteration policy of the U.S. imperialists, our language in south Korea is gradually losing its purity and changing into a hodgepodge language." (Ibid., p 283)

Each national language, only when complete with its own grammatical structure and standards of its usage and spelling, can insure the national form of culture and fully perform its mission and role as a means of expression and communication of people's thought.

In south Korea, on account of the national language obliteration policy of the U.S. imperialists and their lackeys, the Korean language's grammatical structure and standards of spelling have yet to be put put in order under an orderly scientific system.

Again, the Korean language is being used mixed haphazardly with foreign words, and moreover, "vocabulary" of Korean words mixed at random with foreign words is being coined.

Thus in south Korea there exist no grammatical structures and standards of any kind, and a hodgepodge language which is neither ours nor foreign is flooding all aspects of social life from the press and publications to schools and families. Our language is losing its purity and innate characteristics day by

day and changing into a hodgepodge language, and south Korean society is being transformed into "a zone of pullution" of foreign words.

This is manifest above all in the foreign words being used at random in the press and various publications such as magazines, and in radio and television broadcasts.

To quote only the survey data compiled by a certain kept organization in south Korea, a certain newspaper in south Korea is using an average of as many as 830 foreign words a day. How freely newspapers are using foreign words can be seen clearly from the fact alone that in a short article consisting of just one manuscript sheet sketching the daily activity of a female working in a company were used no less than 13 English words such as shp'ing (shopping), p'at'uno (spouse), and k'akt'eil p'at'i (a small banquet where guests stand, not seated).

South Korea's press and publications use the Korean language mixed at random with foreign words, and because they use foreign words even where our words will do well, the working masses at large who have not received foreign language education are at a loss to understand what is written and what is said in broadcasts.

This bespeaks the fact that south Korea's press and publications are kept press and publications obeying the national language obliteration policy of the U.S. imperialists and the south Korean puppet gang and that these are no more than the reactionary, anti-people means of propaganda reflecting the the flunkeyish and treasonous viewpoint and psychology of south Korea's privileged circles who take "pride" in speaking with foreign words.

South Korea's publications, also by using at random and disseminating a hodgepodge language and foreign words, are spreading national nihilism and flunkeyism among the masses of working people and muddying the national characteristics in culture and in language life.

Thus today the south Korean people lament that when they read newspapers and listen to radio broadcasts and view television programs, they feel "as if they are engulfed in the weeds of words," and even foreigners sneer at south Korea flooded with books in English and Japanese, saying "it is hard to distinguish south Korea from the United States or Japan."

In south Korea, the areas of literature and arts, education, science and technology, too, are penetrated a great deal by foreign words.

In particular, nearly all of the technical terms used in south Korea are expressed by foreign words and it is almost impossible to find Korean technical terms. In nearly all cases foreign words are used in describing various kinds of farm implements, and agricultural technical terms. The Japanese names are used, as is, even for the names of fish, not to mention books on fisheries, and names of ship's equipment and fishing gear.

Today in south Korea, even young and juvenile students, not to mention the working masses, unable to distinguish our words from foreign words, are using

a hodgepodge language mixed with foreign words. Thus language life is being put in a painful situation, creating confusion. Juvenile students mistake for our words many Japanese words such as "uwagi" (coat) and "zubon" (trousers), and English words such as "aelbom" (album) and "sensu" (sense); and the peasants, mistaking herbicide labeled with foreign word for insecticide, run into the tragedy of making a mess of farming.

In south Korea, the deluge of foreign words in the area of science and technology, making the people forget the national language, is turning them into a new type of "illiterate" who cannot make a living unless they know foreign wordds.

So it is that even a certain publication in south Korea writes that "the unpatriotic spirit and life attitude of clansmen" engaged in the areas of so-called education and culture, science and technology in south Korea who, disregarding the national language, revere foreign words, must necessarily be denounced; and a certain overseas compatriot has lamented the extreme "language pollution" in south Korea, stating that although "environmental pollution" contaminates the physical body, "language pollution" contaminates that nation's "soul" and muddies the national spirit.

The deluge of foreign words in south Korea is even more evident particularly in street signboards and advertisements and labels of goods.

In large cities such as Seoul and Pusan, more than 80 percent of the street signboards is in foreign words, and moreover, in Seoul there are signboards in more than 20 foreign languages in a block of streets, thus making an "exposition of foreign words." Out of the south Korean goods, the labels of approximately 50 oercent are in foreign words; particularly in the case of children's confectioneries and bakery products, the labels of more than 90 percent of them are in English and Japanese.

In south Korea, even in the language used in daily life a hodgepodge language is carrying the day.

Among the privileged circles of the south Korean puppets it is becoming a way of life to use a hodgepodge language not only in conversation with their U.S. and Japanese masters, in talks among themselves face to face or over the telephone but in daily life as well.

The flunkeyish and treasonous mode of thinking and way of life of the privileged circles that only he who knows English is "learned" and "civilized" and that only he who knows Japanese can open the door to advancing himself and accumulating wealth are being disseminated widely in south Korean society by the south Korean puppet gang.

Thus it is said that at present people of south Korea, because everything they see and hear is in foreign words, are "in such a situation that they cannot tell for sure" if they are living in south Korea or in some foreign land.

In south Korea, not only by the deluge of foreign words but also by the native Korean words being changed the American way or by "vocabularies" coined by

"synthesizing" ours with foreign words, language life is being thrown into utter confusion.

In south Korea it is becoming a fad to use the Korean language mixed at random with foreign words.

For example, the Korean word "tusio" has been changed into "tusyong," an unintelligible "vocabulary," and what is more, haphazardly used is a monstrous language where our language is mixed at random with English, Japanese words.

The reactionary "bill for amending the spelling system" drafted recently by the south Korean puppet gang bespeaks well the extent to which the machinations of the scoundrels to revere English and belittle the Korean language have gone.

On account of the south Korean puppet gang's machinations of flunkeyism and treason against the country and the people to conform the Korean language to "the American phonetic method," the differences in our language between k and k', between p and p', between ch and ch' face the grave danger of being forever obliterated, and on account of that, the dangerous situation is being created wherein "tal" [moon] will be written as "t'al" [mask], "pal" [foot] as "p'al" [arm], and "changnyo" [the eldest daughter] as "ch'angnyo" [prostitute].

This is a tragedy spawned by the vicious, lunatic, criminal machinations of the U.S. imperialists and the south Korean puppet gang to obliterate the Korean language.

All facts bespeak it well that south Korean society is indeed being transformed today into "a zone of pollution" of foreign words.

The national language obliteration machinations of the U.S. imperialists and their lackeys which are intensifying day by day in south Korea, are producing grave aftereffects in all aspects of social life in south Korea.

The aftereffects lie above all in that they are gnawing at the national sovereignty consciousness of the south Korean people and spreading flunkeyism, particularly the flunkeyism of U.S. worship among them.

That the Korean people have the spoken language and written language of their own is our people's great pride and strength. The Korean people, because they have had a language of their own from misty colden days, have been able to create an admirable national culture and continually maintain and develop beautiful manners and customs and cultural traditions.

Now, on account of the national language obliteration machinations of the U.S. imperialists and their lackeys, at present no small numbers of south Korean people are caught up in aimless roaming, tainted by the national nihilistic mode of thinking, a thinking to regard that he who speaks the Korean language is "lowly" and "ignorant," a thinking to regard that he who knows spoken foreign languages and written foreign languages, particularly he who speaks English and Japanese is "learned," a thinking to regard out of hand that goods with foreign labels on them are of good quality.

With the spreading of national nihilism, the flunkeyish U.S.-worship mode of thinking, has surged in south Korea the country-ruining tide to consider it a "pride" to dress and live and act in accordance with the corrupt "American way of life," and no small numbers of people are swimming with the tide.

Such tide that has surged as an aftereffect of the national language obliteration machinations of the U.S. imperialists and their lackeys, is paralyzing the south Korean people's national sovereignty consciousness and creating a great obstacle to their struggle for anti-U.S. independent-ization and antifascist democratization.

The national language obliteration machinations of the U.S. imperialists and their lackeys also lie in further deepening the crisis of national division, standing in the way of the independent peaceful reunification of the fatherland.

Language is one of the important common denominators characterizing a people. Sharing though the same blood, living though in one and the same territory, if their languages are different, they cannot be said to be one people.

The Korean people are a homogeneous people who, sharing the same blood and the same language, have been living in one territory. At present, divided though our country into the North and South on account of the U.S. imperialist occupation of south Korea by force, our people are one.

Now, on account of the national language obliteration machinations of the U.S. imperialists and their lackeys, today in south Korea the Korean language is being pushed out and foreign words and a hodgepodge language are carrying the day. Thus differences are being created in the language life of the people in the northern half of the republic and the people in south Korea, and the common character of the language is becoming muddled more and more with each passing day.

If in south Korean society the foreign words and the hodgepodge language come to continue to strut like now, the difference in the language life between the North and South will come to grow even bigger, and in the end, it will bring the grave result of keeping the nation divided.

The national language obliteration policy of the U.S. imperialists and the south Korean puppet gang is precisely a plot of treason against the country and the people to keep our nation dichotomized into two.

This shows that the national language obliteration machinations in south Korea are producing the criminal aftereffect unforgivable for a thousand years of obstructing the independent reunification of the fatherland.

To check and frustrate the Korean language obliteration machinations being perpetrated today by the U.S. imperialists and the south Korean puppet gang and defend the linguistic common character of the nation is becoming an important political question bearing on the fate of our nation.

The south Korean people, clearly recognizing the reactionary nature of the national language obliteration policy of the U.S. imperialists and their

lackeys, must positively struggle to prevent the infiltration of foreign words, defend the national characteristics of our language, and straighten out the chaotic language life.

Only if south Korea resolutely struggles to thoroughly overcome the flunkeyism of U.S. worship and the idea of fear and servility before the United States and oppose the U.S. imperialists and their lackeys, is it possible to take back the national sovereign rights trampled by foreign forces and go forward to achieve the independent development of the national language as well.

The south Korean people, holding aloft the banner of anti-U.S. independentization and antifascist democratization, shall more energetically launch into the sacred struggle to drive the U.S. imperialist aggressors out of south Korea and hasten the attainment of the historic cause of fatherland reunification to the earliest possible date.

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TO REALIZE SOUTH-SOUTH COOPERATION IS AN URGENT QUESTION THAT HAS MATURED

Pyongyang KULLOJA in Korean No 10 Oct 83 pp 59-64

[Article by Kim Su-yong]

[Text] The great leader Comrade Kim Il-song, in his speech at the banquet in celebration of the 35th anniversary of the founding of the Democratic People's Republic of Korea, comprehensively set forth the strategic guideline for independent-izing the whole world and the method for the embodiment.

The great leader Comrade Kim Il-song, as one of the important methods for the independent-ization of the whole world, has enunciated that the nonaligned nations and developing countries should realize South-South cooperation. This guideline for South-South cooperation is a revolutionary one for all the developing countries to liquidate the neocolonialist system and achieve national independence and prosperity.

The struggle to realize South-South cooperation is a sacred anti-imperialist struggle which the nonaligned nations and developing countries must launch, and a historic task arising for the construction of an independent, prosperous new society and new world.

To realize South-South cooperation is an important demand of our era and a pressing question which must be solved quickly.

The great leader Comrade Kim Il-song taught as follows:

"Today an important question in the struggle to realize the independent-ization of the whole world is that of all the developing countries such as the nonaligned nations realizing South-South cooperation and achieving economic self-sufficiency and consolidating national independence." [No bibliographic reference given]

South-South cooperation is essentially economic and technical cooperation between the nonaligned nations, the developing countries, and a struggle to achieve economic self-sufficiency and consolidate and develop national independence.

This holds it as the content to conduct economic cooperation and exchanges between the nonaligned nations, the developing countries in many-sided ways

based on the principle of satisfying each other's need, regardless of geographical locations.

Such economic cooperation relationship is a new form of international economic relationship reflecting the common objectives and aims of the peoples of the nonaligned nations and developing countries intent on building an independent new society and new world based on the principle of collective self-reliance, liquidating economic enslavement to and dependence on the capitalist countries of the West.

South-South cooperation in its intrinsic nature and content, character and objectives, stands fundamentally opposite the hypocritical "North-South cooperation" the imperialists rave about.

So-called "North-South cooperation" is a ludicrous sophistry of the imperialists that economic cooperation between the developing countries and the capitalist countries of the West is the only way for one and all to live well.

"North-South cooperation" rests on the brigandish logic of the imperialists that the developing countries which are backward in terms of economy and technology produce raw materials alone and the developed capitalist countries of the West produce industrial products in finished form and that these must be exchanged between them. This also is no more than a deceptive signboard from start to finish, one that has been fabricated from the objectives to continue to maintain the plunderous and unfair old international economic order by cunning neocolonialist techniques.

Such "North-South cooperation" is a product of the cunning aggressive policy put forward by the imperialists frightened by the demands of the peoples of the developing countries for the independent stand and attitude and their strengthening and developing struggle for the realization.

Prior to the Second World War the imperialists had beautified and embellished their blatant colonial plunder by the so-called theory of "colonial development" that the economies of the colonial countries could be developed only by their suzerain states. After the Second World War, as the deceptiveness of the theory of "colonial development" was comprehensively exposed, the imperialists came up with a new theory, the so-called theory of "development of backward countries" and perpetrated neocolonialist exploitation and plunder by the new techniques of so-called "cooperation" and "aid" between the old suzerain states and colonies. Immediately into the 1960s the falsehood of the theory of "development of backward countries" was revealed fully, so the cunning imperialists this time hung out a new signboard of so-called "North-South cooperation" and "North-South negotiations" and took to rationalizing the penetration of their goods and capital into the developing countries.

The imperialists, today still under this signboard, are standing in the way of the struggle of the nonaligned nations and developing countries to establish a new international economic order and realize South-South cooperation.

South-South cooperation is an economic strategy of the nonaligned nations and developing countries to oppose precisely such cunning machinations of the

imperialists, establish a new international economic order, and realize anti-imperialist independent-ization on a worldwide basis.

The "economic declaration" adopted at the seventh summit conference of the nonaligned nations held this year, unanimously confirmed the strategic guideline for South-South cooperation and appealed to all member states to energetically launch the struggle for the realization.

However, South-South cooperation, although its necessity has been confirmed internationally, has yet to be substantially realized on account of the daily intensifying machinations of the imperialists for intervention and aggression, alienation and deceptive appeasement against the nonaligned nations and developing countries.

At present, for the nonaligned nations and developing countries it is arising as a demand which has matured more than ever before, as an urgent question which can no longer be put off, to realize South-South cooperation.

This is related above all to the fact that South-South cooperation constitutes the most positive and effective method capable of putting an end to the neocolonialist exploitation and plunder of the imperialists at the earliest possible date.

For the nonaligned nations and developing countries which have won political independence, the question of putting an end to the neocolonialist exploitation and plunder of the imperialists is a basic question and vital demand arising in building a self-reliant national economy and achieving national prosperity.

If the developing countries are to completely free themselves from the exploitation and plunder of the imperialists, they must liquidate the old international economic order put in place by the imperialists and establish a fair and just new international economic order.

The struggle of the developing countries to establish a new international economic order inevitably comes to be accompanied by a fierce struggle with the imperialists.

The old international economic order is an important leverage of the imperialists for exploiting and plundering the developing countries.

The imperialists from their aggressive nature desperately try to the death in order to maintain the old international economic order.

Today's realities bear vivid testimony to it.

The imperialists are intensifying their politicoeconomic pressure and intervention machinations so as to make it impossible for the developing countries to establish a new international economic order and realize South-South cooperation, on the one hand, and have been and are persistently opposing the establishment of a new international economic order at various international meetings such as the 11th special session of the UN General Assembly, the "North-South summit conference" held in Mexico in 1981, and the "sixth general meeting of the UN Conference on Trade and Development" held in Belgrade this year.

All these facts show that by holding an illusion of the imperialists or by the method of "negotiations" with the scoundrels it is impossible to liquidate the old international economic order.

The nonaligned nations and developing countries must necessarily realize South-South cooperation in order to smash the machinations of the imperialists bent on preserving the old international economic order to the death.

If, with the realization of South-South cooperation, the nonaligned nations and developing countries on the principle of collective-reliance help one another in economic and technical terms and go forward to expand and develop economic exchanges, each country will be able not only to successfully build a self-reliant national economy but to gradually do away with dependence on imperialism and the exploitation and plunder of the scoundrels as well.

To realize South-South cooperation will also make the process of its realization itself precisely the process of formation and development of a new international economic relationship and order.

Realize South-South cooperation and it will become possible to quickly develop the economies of the nonaligned nations and developing countries. And, still weak though the economic strength of each individual country, it will become possible to extraordinarily enhance the collective economic strength of the nonaligned nations and developing countries, embodying the principle of collective self-reliance.

When this comes to occur, it should be possible for the nonaligned nations and developing countries to go forward to more successfully build their self-reliant national economies, satisfying each other's needs. Again, the nonaligned nations and developing countries, enhancing the negotiating power and resisting power based on collective economic strength, should become able to beat back all manner of pressure and intervention of the imperialists and go forward to successfully carry through the demand for establishing a new international economic order. At the same time, it should also be possible to thoroughly smash the foolish delusions and sophistries of the imperialists who are arrogantly mouthing as if, without relying on their "loan" and "aid" and "technical service," the nonaligned nations and developing countries would be unable to survive.

If the nonaligned nations and developing countries, resolutely breaking the unfair and unjust economic relations formed with the imperialists, unite with one another, oppose the old international economic order, and go forward to realize South-South cooperation, the imperialists will have no alternative but to accede to the demand for establishing a new international economic order, whether they like it or not.

This, in the end, will come to expedite the process of formation and development of a new international economic order as well.

A new international economic order is a fair and just order insuring complete equality and the independent stand and attitude in economic relations between countries.

In the relationship of South-South cooperation, which is a conscious and voluntary cooperation relation between the nonaligned nations, the developing countries, the intrinsic demands of a new international economic relationship and order are comprehensively embodied.

Therefore, if the nonaligned nations and developing countries, realizing South-South cooperation, go forward to establish a new international economic order first in the relations between themselves, the capitalist countries of the West too cannot but submit to such order.

When such economic relations where complete equality and the independent stand and attitude are insured in economic relations between countries, are expanded gradually on a worldwide basis, a new international economic order will come to be established comprehensively and durably.

To realize South-South cooperation is also arising as an urgent demand today for the nonaligned nations and developing countries to build their self-reliant national economies, overcoming the difficult economic situation being created on account of the plunder of the imperialists.

At present before no small numbers of the nonaligned nations and developing countries it is arising as a burning question, as a most serious question bearing on their fate to build their self-reliant national economies, overcoming the difficult economic situation.

Certain countries, even after achieving political independence, are still unable to overcome their colonial economic deformity and imbalance and dependence on outside forces or to lay the foundations for the self-reliant development of their national economies. In particular, their food situation is in dire straits.

The difficult economic circumstances of the developing countries are significantly related to the continuing neocolonialist exploitation and plunder of the imperialists through the old international economic order.

According to data, on account of unfair and unjust trade with the imperialists, the developing countries, in purchasing one truck, currently have to export three times as much cotton, twice as much coffee, nine times as much tobacco compared with five years ago. Thus these countries have suffered a loss of \$200 billion in their trade with the imperialists for the past few years alone.

The imperialists, extensively infiltrating their monopoly capital into the developing countries under plausible signboards such as so-called "aid" and "economic cooperation," are exacting enormous profits with a grip on major industries and natural resources.

On account of capital infiltration by the imperialists, the sovereign rights of the developing countries over certain economic branches and resources are being violated and the self-reliant development of their national economies is being extremely restrained.

Under the circumstances, if the developing countries are to continue to conduct economic exchanges with the imperialists in the present unequal

economic position, not only will it be impossible to prove the difficult economic situation but rather will further worsen it.

The road which will make it possible for the nonaligned nations and developing countries to clear their difficult economic situation and quickly build their self-reliant national economies lies only in realizing South-South cooperation.

The nonaligned nations and developing countries amply have the economic potentialities and realistic possibilities to build their self-reliant national economies, realizing South-South cooperation.

Countries in Asia, Africa, and Latin America possess abundant human and material resources. In particular, worldwide the developing countries account for 70 percent of petroleum production, more than 80 percent of copper production, and most of the crude rubber production.

Again, they possess good experiences and technologies gained in the course of building a new society. Moreover, they have good experience in strengthening cooperation, founding regional cooperative organizations such as the Economic Community of West African States; and there are also many instances of having shared with an open mind the experiences and technologies gained in the course of building a new society, such as the Symposium of the Nonaligned and Other Developing Countries on Increasing Food and Agricultural Production held in Pyongyang in 1981. Realize South-South cooperation and it will be quite possible to maximally mobilize and utilize such economic potentialities and possibilities and resolve the prevailing difficult economic situation and go forward to successfully build self-reliant national economies as well.

If the nonaligned nations and developing countries are to lend each other raw materials and supplies and funds and exchange technologies and experiences, they can consummate a self-reliant economic structure without getting indebted to the imperialists and will be quite capable of going forward to solve on their own the question of a shortfall in funds and national cadress as well.

Therefore, it is imperative to thoroughly give up every illusion of imperialism and dependence on the "aid" and "cooperation" of the scoundrels, and it is important to positivley struggle to realize South-South cooperation with a firm determination to build a rich and strong new society with their own strength and resources.

The great leader Comrade Kim Il-song taught as follows:

"The nonaligned nations must realize many-sided economic and technical cooperation on the principle of satisfying each other's needs. The nonaligned nations should formulate effective measures capable of realizing economic and technical cooperation and put them into practice without delay." ("Answers to Questions Posed by Foreign Journalists," Vol 3, p 375)

In order to go forward to substantially realize South-South cooperation, it is imperative above all to take practical mutual cooperation steps aimed at solving with priority urgent questions one by one.

First of all, it is important to realize cooperation and exchanges in the agricultural area and go forward to solve the food question.

For one to put agriculture in the forefront and solve the food question on one's own arises as an important question not only in overcoming the food crisis which the nonaligned nations and developing countries are going through today but in achieving economic self-sufficiency as well.

The nonaligned nations and developing countries, through mutual cooperation improving farming methods and commendably carrying out irrigation projects alone, have ample possibilities to achieve self-sufficiency in food. And the Pyongyang symposium of the nonaligned and other developing countries on increasing food and agricultural production showed that there exist good experiences in having materialized such possibilities.

The nonaligned nations and developing countries must increase food production, studying and developing in mutual cooperation a new farming method consistent with the natural geographical conditions of each country and developing irrigation projects, seed hybridizing work, agricultural science research work, and agricultural technical cadre training work.

If they go forward to solve the food question, strengthening mutual cooperation in the agricultural area, they can lay their self-reliant national economic foundations and also smash the vicious machinations of the imperialists who are using food as their means of politicoeconomic pressure and intervention.

In order to substantially realize South-South cooperation, it is imperative to go forward to launch many-sided cooperation and exchanges based on realistic possibilities in areas ranging from the economic area to the sociocultural area.

Under conditions that among the nonaligned nations and developing countries there are countries which have good experiences and technologies relative to economic and cultural construction as well as countries which have plenty of funds, there are as many possibilities and potentialities as one wishes to cooperate and help each other.

Therefore, if through South-South cooperation they realize many-sided cooperation and exchanges in all aspects of socioeconomic life, they will be quite capable of resolving the necessary funds, technologies, and knowledge for building a new society on their own without depending on the imperialists. To comment on the question of funds alone, under conditions that certain countries have no small amounts of money from the sales proceeds of crude oil and other raw materials and fuels, if they were to lend such money, it should be possible for other countries to solve the question of funds necessary for economic construction without getting "loans" from the imperialists.

Therefore, the nonaligned nations and developing countries, establishing organizations such as bilateral, regional, continental cooperation apparatuses and financial and monetary organs and mobilizing all possibilities and potentialities, must positively organize and develop the task of mutual cooperation and exchanges.

South-South cooperation can be substantially and practically realized only if it is realized on the principle of equality and noninterference in other's internal affairs, satisfying of each other's needs and collective self-reliance, and relatively advanced countries and countries in possession of plenty of resources and funds unselfishly help other countries.

Only if South-South cooperation is realized to suit such principled demands can it contribute to the independent development of economy of each of the nonaligned nations and developing countries, and demonstrate the might and vitality of South-South cooperation.

The nonaligned nations and developing countries must struggle exerting every sincere effort in order to substantially realize South-South cooperation, which is arising as an urgent question today that has amply matured and can no longer be put off. And as to the imperialists who, obstructing in every way the realization of South-South cooperation, erpetrating every stratagem and every machination of threat and blackmail in an attempt to maintain the old international economic order, they must deal a collective counterblow and throughly check and frustrate them. The tendency of still clinging to an illusion and expectation of "North-South cooperation," failing to see the great politicoeconomic significance and possibilities of South-South cooperation must necessarily be overcome as well.

In order to substantially realize South-South cooperation, it is imperative to convene a South-South summit conference quickly and work out practical measures which will make it possible to strengthen and develop economic and technical cooperation.

Generally, a summit conference is an important political meeting which, discussing diplomatic relations between countries, consults and adjusts the direction of external and internal policies and makes a public political commitment to the matters agreed upon.

In particular, in order to practically realize South-South cooperation while holding as its content many-sided economic and technical cooperation between many countries based on the principle of the satisfying of each other's needs and collective self-reliance, it is essential that the heads of state make an external political commitment and each country faithfully carryit out.

In the past, the developing countries, with a view to realizing mutual cooperation, held various conferences of specialists and ministerial meetings, and discussing the content and form and method of mutual cooperation, adopted a series of decisions.

The developing countries since 1976 alone have adopted numerous decisions and documents, and put forward various proposals. This is a precious achievement scored by the nonaligned nations and developing countries in the course of realizing South-South cooperation and preventing the exploitation and plunder of the imperialists and going forward to establish a new international econmic order.

In order to consolidate such achievements and put them positivley into practice, it is imperative to convene at the earliest possible date a South-South summit

conference as already proposed by our party and argued by the government delegation of our country at international meetings and create a strong political support and measures for them.

The South-South summit conference, as it will discuss the method and measures for the realization of South-South cooperation and put forward a good proposal, should be able to score a breakthrough for the successful realization.

All the nonaligned nations and developing countries must exert sincere efforts to make the South-South summit conference convoked quickly, and go forward to ripen the conditions one by one for the convocation of the conference.

In order to quickly realize South-South cooperation, it is important that the countries interest in it, if by themselves alone, be the first to go forward to realize many-sided cooperation and exchanges, maximally mobilizing and utilizing possibilities and potentialities.

In particular, the nonaligned nations, becoming the leading force, must take and put into practice positive measures for substantially realizing South-South cooperation.

Our people, holding aloft the revolutionary banner of anti-imperialist sovereignty in the future the same as in the past, shall exert every effort in good faith in order to smash the old international economic order and establish a new fair and just one, and substantially realize South-South cooperation.

The nonaligned nations and developing countries, by realizing and expanding and developing South-South cooperation firmly united under the revolutionary banner of anti-imperialist sovereignty, shall put an end to the neocolonialist exploitation and plunder of the imperialists and go forward to quickly build an independent new society, new world.

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